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REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Sermon on those Rules of Christian Charity, by which our Opinions of other Sects should be formed, preached before the Mayor and Corporation, in the Cathedral Church of Bristol, on Wednesday, November, 5, 1828. By the Rev. SYDNEY SMITH, Prebendary of Bristol.* Bristol, Manchee: London, Ridgway. pp. 24.

WE have given this production an early notice; not that it is entitled, on its intrinsic merits, to any notice whatever; for it contains nothing original, nothing talented, and nothing argumentative: but because it has, as we understand, created a very considerable sensation in the city where it was preached; and is likely to do injury among those whose christian piety surpasses their powers of reasoning and discrimination. We may add, that we have been further influenced by the opportunity which it affords us of expressing our most unqualified abhorrence of political Sermons, which, unhappily for the cause of religion and tranquillity, are too common in the present day. A Sermon on those great political duties which are of universal obligation, and form integral parts of christian practice, is, indeed, as necessary as the inculcation of social fidelity: but this widely differs from a pulpit discourse on some topic of temporary political interest, which should be argued on its own ground, and not suffered to profane the sanctuary, where the things of this world have no place or importance, and where we are only citizens of the heavenly kingdom. Such appeals to the public passions are every way unprofitable and dangerous: they occupy the time which ought to be devoted to very different objects; they create irreverence for the holiest and most useful provisions of divine grace; they are too confined to afford a distinct or comprehensive view of a great political question; but they are artificial and oratorical enough to excite the hearer, already, perhaps, in no very tranquillized condition, to a state of fevered irritability. How far such a posture of mind comports with the dispositions belonging to the house of prayer, needs not be discussed. If a political Sermon really afforded information on any important subject of state discussion, such information would be a miserable

substitute for that "wisdom unto salvation," which the humble-minded Christian seeks from the lips of his pastor and teacher. But even this it cannot do. It not only withholds nourishment, but administers poison, by supplying aliment to the fierce and impure passions of the natural man. Nor is the evil restricted to individuals :

"The hungry sheep look up, and are not fed;
But, swoll with wind, and the rank mist they draw,
Rot inwardly, and foul contagion spread."

Political as well as spiritual evils are the consequence, and that to an extent by no means easy to calculate. History has recorded for our advantage the results of a prostituted pulpit. Be it eternally remembered, as we value all that ought to be dear to us in both worlds, that the atrocities of the great Rebellion were introduced and familiarized to men's minds from the pulpit; that the pulpit was the engine by which successful tyranny continued to operate its great work of deceit and brutalization on souls already demoralized by its contaminations; and that in the name of Religion, and with the phraseology of Scripture, deeds, which have sunk in indelible crimson into the annals of England, have been fearlessly and shamelessly perpetrated.

Religion and superstition are motives so universal, that scarcely any man is exempt from both. An appeal to these is almost certain of effect; and the effect is the more energetic, in proportion as the cause is more influential, than those which ordinarily affect the conduct of mankind. Connect a peculiar political measure, or a system of state policy with religious considerations, and from that moment the measure and the system cease to be debated on their own merits; and what was purely a matter of temporal expediency, becomes a question of eternal life and death. We scarcely apprehend that we shall be so far mistaken, as to be understood of excluding religion from legislation. Legislation ought, indeed, to take religion for its basis and its rule, and every question proposed to its consideration ought to be decided on religious grounds, *so far as such question involves them*. But to introduce religious arguments, where they have no application, for the purpose of deciding a political point, is not only a very gross and impious perversion in itself, but it is productive of incalculable mischief; inasmuch as its effects are wide and powerful as the motives appealed to, and it completely shuts the door against all further discussion of the subject on those principles, by which alone its true merits are to be decided.

We have all along said that we consider the Romanist question purely political, and no more connected, as to its determination, with religion, than any other political measure: it being at the same time an admitted rule in christian legislation, as in christian worship, that all things should be done to edifying. Mr. Smith, however, has

chosen to connect this question with one of the plainest and most positive duties of the gospel—charity. He has chosen to rest the whole discussion on this single point;—to deny the claims of the Romanists is, according to him, a breach of christian charity: so that, if his position be true, the soundest arguments of constitutional speakers and writers will pass for nothing; because the plain course of christian duty lies against them. He does not, indeed, even attempt to *prove* his position; it is throughout assumed: so that, if the hearer or reader want reading or acuteness to discover the fallacy in the first instance, he is at once led captive by the most powerful motive which can sway the human mind, and prepared to resist any argument which would militate against the indissoluble obligations of duty. If Mr. Smith's proposition be *UNTRUE*, as we intend to show that it is, what injury must hence have resulted to a full and free discussion of this important political question! For the impression produced in the scene of his labours may be estimated by the avidity with which the Sermon has been sought. It were vain to argue on just grounds against minds pre-occupied with erroneous conclusions founded on Scripture premises.

Mr. Smith informs us that he has spoken "conscientiously, and from good motives, and from honest feelings, on a very difficult subject,—not sought for by him, but devolving upon him in the course of duty." (p. 22.) We have no inclination to canvass Mr. Smith's motives or feelings; but to say that the subject was unsought by him, and much more, that it devolved upon him in the course of duty, is a most extraordinary mistake. Did all the Clergy of England forget "the course of duty" on the 5th of November? Yet we hope and believe that few pulpits were then vocal with the Popish question. So far from any duty compelling the mention of it on any occasion, it was rather the dictate of duty to abstain from it on all. Our Church never intended that her sacred forms and observances should be made accessory to party gratifications. For national deliverances we owe a national gratitude; and when such deliverances are commemorated, such gratitude should be enjoined. National piety, as the best and sincerest manner of exhibiting it, should be especially enforced; and the people should be reminded that great benefits entail great obligations and great responsibility: that the endeavour to discharge these obligations, and to meet these responsibilities, is a matter of the last importance, nationally and individually; more especially where the superiority of religious opportunities is the peculiar blessing alluded to. These subjects, we conceive, in the course of duty, *did* devolve upon Mr. Smith; and these and the like subjects *only*. But these were "not sought for" by him. He wanted somewhat more spirit-stirring than the common annual exhortation to national thankfulness and devotion.

Accordingly these troublesome topics are eagerly galloped over in the following words. After enouncing his text, (Col. iii. 12, 13) the preacher proceeds :

The Church of England, in its wisdom and piety, has very properly ordained that a day of thanksgiving should be set apart, in which we may return thanks to Almighty God, for the mercies vouchsafed to this nation in their escape from the dreadful plot planned for the destruction of the Sovereign and his Parliament,—the forerunner, no doubt, of such sanguinary scenes as were suited to the manners of that age, and must have proved the inevitable consequence of such enormous wickedness and cruelty. Such an escape is a fair and lawful foundation for national piety. And it is a comely and Christian sight to see the Magistrates and high authorities of the land obedient to the ordinances of the church, and holding forth to their fellow subjects a wise example of national gratitude and serious devotion. This use of this day is deserving of every commendation. The idea that Almighty God does sometimes exercise a special providence for the preservation of a whole people is justified by scripture, is not repugnant to reason, and can produce nothing but feelings and opinions favourable to virtue and religion.

Another wise and lawful use of this day is an honest self-congratulation that we have burst through those bands which the Roman Catholic priesthood would impose upon human judgment; that the Protestant church not only permits, but exhorts, every man to appeal from human authority to the Scriptures; that it makes of the clergy guides and advisers, not masters and oracles; that it discourages vain and idle ceremonies, unmeaning observances, and hypocritical pomp; and encourages freedom in thinking upon religion, and simplicity in religious forms. It is impossible that any candid man should not observe the marked superiority of the Protestant over the Catholic faith in these particulars; and difficult that any pious man should not feel grateful to Almighty Providence for escape from danger which would have plunged this country afresh into so many errors and so many absurdities.—Pp. 4—7.

Thus scarcely two pages out of nineteen containing any notice of the real subject, which, "in the course of duty, devolved upon" the orator; the rest of the Sermon is wholly occupied with the discussion of the Romanist question, with which duty and the day had nothing to do. And this discussion he thus commences :

I hope in this condemnation of the Catholic religion, (in which I most sincerely join its bitterest enemies,) I shall not be so far mistaken as to have it supposed that I would convey the slightest approbation of any laws which disqualify or incapacitate any class of men from civil offices on account of religious opinions. I regard all such laws as fatal and lamentable mistakes in legislation; they are mistakes of troubled times, and half-barbarous ages.—P. 7.

This is the fallacy upon which all his subsequent reasoning (if we may apply the term) is grounded. We are as ready as Mr. Smith to censure all exclusion from civil offices *on account of* religious opinions. BUT THE ROMANISTS ARE NOT EXCLUDED ON ACCOUNT OF RELIGIOUS OPINIONS. This is the great FACT which overturns the whole fabric erected by Mr. Smith upon an unsound foundation.

We have said before that we will not investigate Mr. Smith's motives or feelings; but we must be allowed to express our astonishment that any man of studious habits, and especially a man whose studies have taken the direction of those which Mr. Smith has pursued, should be

IGNORANT of so notorious a fact as this. If political Sermons are at all times to be deprecated, surely not least, when the preacher is totally unacquainted with the very elements of the subject which he treats.

The case of the Romanists stands thus. Every society, in delegating the functions of legislation, requires from the trustee certain securities for the faithful exercise of his important duties. These securities are of various kinds. With us, hereditary honours, property, and solemn oaths of exclusive fidelity to the constitution, are the principal. Those who cannot produce the requisite pledges have no right to the trust which is committed by the State on those conditions only. They have no human right, certainly, because they have no human law to create a right; and their friends, who take every opportunity of ridiculing "the right divine of kings," cannot very consistently defend a "right divine" of Lords and Commons. But if there be any such right at all, it must be anterior to all human restriction; and, therefore, to exclude a commoner from the House of Lords, or to shut the door of the House of Commons against a freeholder of 300*l.* per annum, would be a violation of that right. This is so palpable an absurdity, that it is impossible to be deceived by it; but when compared with the position, that any man has a *right* to assume the office of legislator, without taking the oaths prescribed by the law of the land, it will be found to be the very same. The question of right is, therefore, untenable, though the *expediency* of modifying the terms of admission to the legislature is a fair subject of parliamentary (not pulpit) discussion. The oaths among the conditions of admission certainly cannot be taken conscientiously by Romanists: but it is not on account of any speculative opinions that these oaths are directed against them, but solely in consequence of those political opinions which are inseparable from their religion. The oath against transubstantiation is not directed against a speculative opinion: Dr. Philpotts, in his admirable Letter to Mr. Canning, explained most fully the reasons of that oath: it is, indeed, the only oath where perjury is incapable of Romish absolution. It was, therefore, most important to enlist it on the side of Protestant securities. We are not discussing the Romanist question, but only Mr. Smith's view of it; we are not concerned to enter on the point whether the exclusion of the Romanists is expedient or necessary; all that we say is, that they are excluded for political, and not for religious opinions, and that thus all Mr. Smith's exhortations to meekness in our conduct towards those who differ from us in their views of religion, have no application to this subject whatever. Where is there any persecution of the Romanists? Where do their *religious* opinions injure them? Liberty of conscience, in the most enlarged sense, they enjoy in common with all British subjects.

Mr. Smith, like all advocates on the same side, appeals to the recent abrogation of the Test and Corporation Acts. There can be little doubt that this measure was originated in order to furnish this wretched argument. But the two things differ widely. The Test and Corporation Acts, like the Exclusion Laws, were originally levelled, not against religious opinions, but against political encroachments. The reason for maintaining them had ceased; at all events, their operation was completely suspended, and they were virtually a nullity. But the grounds of objection to the Romanists, whether just or otherwise, were immutable, even by their own confession, or profession rather, for they gloried in their impossibility of change. It is not the Romanists, but their advocates, who pretend that the character of their religion is altered. The Romanists fiercely reject all advantage from such an argument. Mr. Smith, however, advances it, and thus proceeds to comment on it:

It would be religiously charitable, also, to consider whether the objectionable tenets, which different sects profess, are in their hearts as well as in their books. There is, unfortunately, so much pride where there ought to be so much humility, that it is difficult, if not almost impossible, to make religious sects abjure or recant the doctrines they have once professed. It is not in this manner, I fear, that the best and purest churches are ever reformed. But the doctrine gradually becomes obsolete; and, though not disowned, ceases in fact to be a distinguishing characteristic of the sect which professes it.—P. 15.

Now all this may sound very "liberal," as the modern phrase is; but to us it is very unintelligible. How are we to "consider" whether certain tenets are in men's hearts as well as books? Their hearts we cannot read; their books we can; their speeches and their books are our only clue to their hearts. And certainly the speeches and writings of the Romanists are not the most conciliating, or the best calculated to suppress alarm. When an important boon is demanded, it surely cannot be too much to add the testimony of the lip to the sentiment of the heart, though infallibility should thereby appear fallible. When an important trust is to be conceded, we surely are not to rely merely on a supposed virtual alteration, of which there are no fruits or evidences whatever, but much to the contrary.

The following, we suppose, is intended for such persons as presume to believe the self-styled Catholic Association a fair representation of the political Romanists:

There is another practice not less common than this, and equally uncharitable; and that is to represent the opinions of the most violent and eager persons who can be met with, as the common and received opinions of the whole sect. There are, in every denomination of Christians, individuals, by whose opinion or by whose conduct the great body would very reluctantly be judged. Some men aim at attracting notice by singularity; some are deficient in temper; some in learning: some push every principle to the extreme; distort, overstate, pervert; and fill every one to whom their cause is dear with concern that it should have been committed to such rash and intemperate advocates. If you

wish to gain a victory over your antagonists, these are the men whose writings you should study, whose opinions you should dwell on, and should carefully bring forward to notice; but if you wish, as the elect of God, to put on kindness and humbleness, meekness and long-suffering,—if you wish to forbear and to forgive, it will then occur to you that you should seek the true opinions of any sect from those only who are approved of, and revered by that sect; to whose authority that sect defer, and by whose arguments they consider their tenets to be properly defended. This may not suit your purpose if you are combating for victory; but it is your duty if you are combating for truth: it is the safe, honest, and splendid conduct of him, who never writes nor speaks on religious subjects, but that he may diffuse the real blessings of religion among his fellow-creatures, and restrain the bitterness of controversy by the feelings of Christian charity and forbearance.—Pp. 16, 17.

If the above passage be taken by itself, it is very unobjectionable; but if its intended application be what we surmise, it entirely fails. We do not take Mr. Smith as a representative of the Church of England:—*μὴ γένοιτο*—but if all the ecclesiastical authorities, and all the leaders of the laity in the Church of England, were to hold and make their boast of his opinions, and extol his conduct, then he might fairly be viewed in that light. In like manner, we would not accuse the Romanists of every act perpetrated by Mr. O'Connell's turbulence and intemperance; but when we see him supported by all the Priests in his progress, and receiving publicly the benediction of a Bishop; when we find his conduct lauded and imitated by the body of the Romish gentry, we surely may, without any breach of charity, consider him the organ and representative of Romish opinions.

Such is the tendency, and such the shallowness of this Sermon. So far as it recommends a charitable view of those who differ from us, we perfectly agree with Mr. Smith: but that this charity towards theological dissent is of any application where *political* principles are to be made the condition of political privileges, is what we deny. The best feelings of our nature, and the holiest obligations of our religion, are appealed to and surprised before leisure is allowed us to see that they are applied to a case with which they have nothing to do, as not being a question of religious toleration. Against such an use of Scripture and of the pulpit, we enter our most unqualified protest.

Beside the great fallacy of the argument, various blemishes disgrace this Sermon. A clergyman—a prebendary—preaching on a solemn occasion in the Cathedral of a great city, would not, it might be supposed, speak of “the errors, and follies, and superstitions of the Catholic Church!” (p. 22.) What must the people think of their Creed, which teaches them to believe in “the *Holy* Catholic Church?” What does Mr. Smith himself think of it? Throughout his sermon indeed, Mr. Smith every where calls the Church of Rome the Catholic Church, AND SOMETIMES DISTINGUISHES THE PROTESTANT CHURCH

FROM IT! This sort of "liberality" we have never heard from the pulpit before. In another place, we have a distinction between the *Apostles and Epistolary writers*, where the latter evidently mean the writers of the New Testament Epistles! and a little below, we are told that God does not want a zeal in his service! These things must be set to the account of carelessness; but what must we think of carelessness in the *Second Edition of a Sermon, preached in the Cathedral of Bristol, by a Prebendary of the city!*

ART. II.—*Annotations on the Gospel of St. Matthew, designed for the use of Students at the University, and Candidates for Holy Orders. By the Rev. M. BLAND, D.D. F.R.S. & F.A.S. Rector of Lilley, Herts; Prebendary of Wells; and late Fellow and Tutor of St. John's College, Cambridge. Cambridge: Deighton, Stevenson, and Newby. London: Whittaker. 1828. pp. 569. Price 16s.*

A CONCISE and comprehensive abridgment of the several commentaries on the New Testament in a connected form is still a desideratum, and one too which is severely felt by the theological student. The Manual of Elsley, with Slade's Continuation, which, for want of a more useful compendium, has so long been the only refuge of the young divine, is in many respects rather a hindrance than a help, and throughout it is insufficient and incomplete. At best, it is but a book of reference to the opinions advocated by the respective interpreters; for the merits of which the works themselves must frequently be consulted; and from the ill-digested arrangement of the materials, and the want of all connexion in the several annotations, it is frequently difficult to discover their immediate design. An argument advanced by one commentator, is continually interrupted by the opposite opinion of another; again resumed, and again interrupted; till the reader is but in a labyrinth of controversy, which it requires no little ingenuity to unravel. In most cases, too, the heads of the arguments only are given; so that it is necessary, in order to a full investigation of any particular subject, to have recourse to a voluminous body of divinity, the expense of which it should be a principal object of works of this nature to obviate.

The Synoptical Digest of Mr. Bloomfield is open to the same objections; if indeed it can be looked upon at all in the light of an elementary work. We are far from wishing to detract from the praise which is justly due to the exertions of the Editor of this Compilation; or to question the *cui bono* of his long and laborious researches among the hidden treasures of foreign theology. We say foreign;

as he has in a great measure confined himself to the German Divines, studiously avoiding the ground which had been already occupied by Elsley and Slade. His work will therefore be unquestionably useful as a book of reference to the matured theologian, and as an index to the opinions, and the frequently tedious disquisitions of the writers, from whom he has made his selections. But to the mere student, and the candidate for holy orders, we do not think that an atom of advantage is derivable from this multifarious mass of Illustrations,—critical, doctrinal, and exegetical. Besides, as a continuation or rather amplification of the “Annotations of Elsley and Slade,” it is much to be lamented that the “Digest” follows too closely the plan of its prototype. It has the same want of connexion; the same inattention to perspicuous arrangement; the same confusion of conflicting opinions: and in the early part of the work more especially, the same incompleteness in the Analysis of the respective commentaries. Add to all which, the expense of eight bulky octavos is far too considerable, to admit of the prospect of a wide circulation.

Under these circumstances, we had hoped that Dr. Bland's Volume would have furnished the students with ample means for a complete acquaintance with the Gospel of St. Matthew; to be succeeded by Annotations on the remaining Books of the New Testament upon a similar plan. We had expected a copious analysis of the critical and expository labours of the principal English and foreign commentators, together with a selection of the best classical illustrations of the Sacred Text, which are scattered throughout the works of Elsner, Kypke, Albert, and other writers of the same class. It would have been easy to have compressed as much more than this into a volume of less dimensions than the one before us: and the author would have been amply repaid for any additional trouble to himself by the increased utility of his publication. The plan which he *has* pursued we consider to be at the same time deficient and redundant. Instead of a concise view of the different opinions on any disputed text, by which the merits of each might be appreciated by the reader, in the generality of cases the Annotation of Whitby, or Lightfoot, or some other Commentator, whose interpretation might appear preferable to the rest, is given in the words of the respective writer. It is true that we are thus put in full possession of the more received interpretation of each particular passage; but this will hardly be sufficient for the student in divinity, though it may perhaps for an ordinary inquirer into the sense of Scripture. That the attention should be more especially directed to that interpretation of a passage which is most commonly followed, we readily admit; but at the same time the opinions of those who advocate a different method should be concisely stated, together with a summary of their principal arguments, in order to afford a full

view of the merits of the case. Herein then Dr. Bland's Volume is greatly defective; not that he has not occasionally enumerated a few of the conflicting opinions on a difficult text, but that is only or chiefly when it is done to hand by the Commentator whose words he cites. Now it happens with most of our own early divines, that their language is discursive, and full of quaintnesses, which, however beautiful in themselves, are little accommodated to the nicer ears of modern times; so that the marrow of their excellent observations may frequently be brought within narrow limits; and make way, by the omission of their redundancies, for the admission of more valuable matter from other quarters. What the student wants is not a detached annotation from this or that author, as his opinion may coincide with that of the compiler; but a connected detail of the many learned and ingenious expositions which have been given of each passage in succession, incorporated in a concise and comprehensive analysis. In most cases also of classical illustration one or two examples of similar phrases, or forms of construction, are as good as a hundred: and will be sufficient to guide the reader's attention to a multitude of others, which he may have met with in the course of his own reading. At all events so great a number of citations, as Dr. Bland has occasionally given, are not necessary to be written at length; and the room which they occupy would have been spared advantageously for more important materials.

But although we do not think that Dr. Bland has supplied the deficiency in our theological literature to the extent that we could wish; we are far from affirming that he has failed in producing a work, which may be useful to a certain extent in a College lecture room. Had his object been merely to supply a series of annotations for the University student, the plan which he has adopted might have been deemed sufficiently extensive; but when he includes the candidate for holy orders in the number of his readers, we are inclined to give the *Manual of Elsley*, with all its wretched imperfections, a decided preference. The student will there, at least, be referred to the author, where he will find a particular argument discussed at large; but the names of the several writers, from whom he cites, are in a very few instances only afforded by Dr. Bland. Not that we should quarrel with the omission of the references, provided that we were furnished with a complete analysis of the interpretation of different writers; though it might be as well to know the advocates of each method, as well as the method itself. We are as surprised that the Doctor should not himself have felt the defect of which we complain; as we are sure that he could have easily and ably supplied it. The interpretations which he has selected are generally correct; and they are supported by the most cogent and satisfactory comments. He must, therefore, have

weighed the several arguments *pro* and *con* in his own mind deeply and attentively; so that it would not have been difficult to have benefited his reader with the result of his meditations. And it is surely an object of interest to know the opinions of those who differ from us on any important question, and the reasons of their dissent; if it is not; indeed, absolutely necessary, in order to be satisfied of the superiority of our own conclusions.

The ability with which Dr. Bland has otherwise executed his work, only serves to put this sad defect in a more striking light. His mode of illustration is simple and pleasing; and in those passages, where the elucidation of a fact is required, his manner is all that can be wished. The following is a fair specimen:

MATT. iv. 5.

—*άγιαν πόλιν*] This is frequently used to express Jerusalem, because it was honoured with the temple and worship of God; and because antiently the Schecinah, or visible symbol of the Divine presence rested between the cherubims in the temple. Chrysost. on Ps. lxxviii. says of it, *ἐκείθεν ἡ πηγή τῆς εὐσεβείας, καὶ τῆς θεογνωσίας αἱ ῥίζαι καὶ αἱ ἀρχαί. Διδασκαλείον ἦν τῆς γῆς.* And Jerome ad Hedib. qu. 8, *Vocatur civitas sancta ad distinctionem omnium civitatum, quæ tunc idolis serviebant: in hac enim sola fuit Templum, et unius Dei cultus et vera religio.* The inscription on their coin, the shekel, was "Jerusalem the Holy;" by which name and title the Turks distinguish it. See Isai. xlviii. 2: lii. 1: Neh. xi. 1: Dan. ix. 24: Matt. xxvii. 53: Luke iv. 9: and Josephus and Philo continually. In 1 Macc. x. 31, Demetrius in his letter to Jonathan says, *Ἱερουσαλὴμ ἡ τῶ ἁγία καὶ ἀφειμένη, καὶ τὰ ὅρια αὐτῆς.* In like manner the heathen writers often called those cities *holy*, in which any of their deities were supposed to hold their special residence. Thus Homer calls Troy *ἱερὸν Ἰλιον*, and Τροίης *ἱερὸν ποταμίστρον*, Od. a. 2. And Aristophanes calls Athens *ἱερὰν πόλιν*, Pac. 1034. and *ἱερωτάτην χώραν*, Equ. 586. Thus also Pindar has *ἱερὰς Σικυῶνος*, Nem. θ. 127. So also Rome was called *Urbs sacra*, and *Sacrosancta Civitas*. Josephus says such towns were exempted from foreign garrisons, like Delphi.

St. Matthew alone ascribes those titles of sanctity to Jerusalem, by which it had been distinguished by the prophets and sacred historians, and was known among the neighbouring nations. In the same way he testifies a higher veneration for the temple, which had a peculiar sacredness till the Son of God came to tabernacle among men. The notion of this sacredness St. Matthew continues on to the death of Christ: whereas no other writer of the New Testament calls it the Temple of God in treating of a time *after* the birth of our Lord. It has hence been inferred that St. Matthew wrote his Gospel several years before the others, and whilst the title and character were acknowledged which Jerusalem claimed by antient prescription.—Pp. 88, 89.

We shall now select an instance of the defect, which we so strongly lament; and which, we are apprehensive, will be a considerable drawback to that utility, which the student might otherwise expect to derive from the work.

MATT. xxvi. 17.

A question has here arisen which has perplexed the commentators, and given rise to different opinions. The Evangelists use expressions which at first sight may appear contradictory. Thus St. John seems to differ from the rest respecting the time, that the Jews partook of the passover, and suppose

they did not eat it on the same evening as our Saviour; yet they all agree that the night of the day in which he eat what is called the passover was Thursday. He is also said to command his disciples to prepare the passover, and that he had earnestly desired to eat this passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment-hall, lest they should be defiled, but that they might eat the passover. Now the law required that all should eat it on the same day. These difficulties, therefore, have been attempted to be explained in different ways; four of which may be mentioned. 1. That Christ did not eat the passover on the last year of his ministry. 2. That he did eat it, and at the same time with the Jews. 3. That he did eat a passover, but one of his own institution, very different from that eaten by the Jews. 4. That he did eat the passover that year, but not at the same time with the Jews. This last seems to be the most consistent with the accounts given by the Evangelists, and to reconcile the apparent contradictions. But if our Lord had determined upon observing the passover, and there be any difference between the Jews and him on the day on which it was to be eaten, the error would not be on the part of Jesus himself, but of the Jews who differed with him. We cannot believe that he disobeyed, in the slightest degree, the ordinances of the Mosaic law, in deference to any traditions which existed among the Scribes and Pharisees. If he refused to follow, upon this occasion, the practice of the High-Priest and others among the Jews, his refusal must be referred to some deviation in their practice from that which had been formerly prescribed to their forefathers. Whatever rules might have guided them, He at least would have eaten the passover on the day, *ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα*. The Pharisees might defer, but our Lord would not anticipate the legal and proper day for the celebration of the Paschal feast. From an examination, therefore, of the law of Moses, from having shewn the uncertainty of all the theories that have been hazarded, and the impossibility of trusting to the assertions either of the Rabbinical Doctors or Epiphanius, and the consideration of other circumstances, Benson, in his Chronology, thinks it not improbable that the fifteenth day of Nisan might have fallen upon a Friday in J. P. 4742: our Saviour having kept the passover on the proper day. See his Chronology of our Saviour's Life, &c. Chap. vii. Sect. 2. p. 293.—Pp. 510, 511.

The question, which is the subject of this note, is decidedly one of the most difficult in the whole gospel; and the commentators are greatly divided in their opinions respecting it. We are perfectly ready to agree with Dr. Bland, in the preference which he has given to Mr. Benson's solution; but for all the student can infer to the contrary, any other of the three rejected opinions may be equally satisfactory; and he will as naturally look for the refutation of these, as for the confirmation of the other. He may find the discussion, it is true, conducted at length in A. Clarke's Commentary, or in Townsend's Chronological Arrangement of the New Testament; but this is not to the point. The grand object of the Doctor's work is, or ought to be, to give the pith of such discussion, for the purpose of sparing his reader the expense of the voluminous commentaries, throughout which the solution of this and similar difficulties are scattered.

Still then, we repeat, a work, of the nature above referred to, is a great desideratum in the library of the theological student. Should Dr. Bland proceed with his intention of illustrating the remainder of the historical books of the New Testament, we sincerely recommend him

to remodel his plan. We are aware, however, that there is a work in the press, comprising a digested analysis of the principal commentaries on the entire New Testament; and should it realize the promises held out on its announcement, there can be little doubt of its success. The undertaking is an arduous one; but it is in good hands; and we are looking anxiously for the appearance of the work. It was expected, we believe, to have been published in the present season; but, upon inquiry, we find that unavoidable circumstances may delay it some little time longer.

ART. III.—*A History of England, in which it is intended to consider Men and Events on Christian Principles. Vol. I. extending from the Earliest Periods to the Signature of Magna Charta. By a CLERGYMAN of the CHURCH of ENGLAND.* London: Rivingtons, 1828. Pp. xvi. 495. price 6s.

It has been said, that all degrees and sorts of men amongst us have their respective histories of their native land; and that the Infidel in Hume, the Protestant in Smollet, and the Papist in Lingard, may find the record of their various notions and opinions. It remained for the author of the present undertaking to compile a history of our country, for the instruction of the Christian. And, surely, there never was a work more wanted in the days upon which we are fallen—days, in which the light of the gospel shines with unusual brightness, and yet men are blindly closing up their eyes against its power, and labouring to extinguish its effects, or to pervert its course. The manifestations of God's love towards us, of late, have been too striking to be passed away in silence by him who meditates upon the causes and effects of human accidents, as under the directing and controlling power of one above; and if we were rightly taught, to see the hand that has been with us, and the invisible armies of the living God that have encamped about the ark of our strength in the day of darkness and peril, we should learn enough, to cause us to lift up a hymn of rejoicing, and to break forth with David into the strain of gratitude, "*We have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old: how thou hast destroyed the nations and cast them out. It is thou that savest us from our enemies: and puttest them to confusion that hate us.*" Psalm xlv.

The whole course of Jewish history teaches one great doctrine, that the affairs of men are under the control and agency of God; and, that it is He who exalteth or debaseth a nation, when, by his permission or direction, the counsels of earthly princes are the means of public weal or woe. We are taught in every page of scripture to ascribe the victory, and to give the praise unto the Lord; and surely we, in these

times, have as much reason to be joyful, on account of favours done by heaven, as had the children of Israel when they passed the waters, and beheld their foes overthrown in the sea. It is too much forgotten, that, whereas the scriptures of the Old Testament give the history of the rise, the progress, and the final destruction of a once favoured people—the scriptures of the New Testament give only the history of the *rise* of Christianity, shadowing forth in dim and solemn prophecies, the future progress of the christian world. It is, therefore, that with right we ought to look on history as the detail of this progress; and not merely as a register of earthly passions, and of earthly ambition, but as the record of the accomplished will of God towards the children of men. Peculiarly does such a view of things belong to us—who, like Israel of old, have been snatched from the hands of our enemies—blessed with peace and plenty in the midst of war, and raised to a pitch of earthly glory, such as modern times can never parallel. To point out, then, to our children, what things the Lord hath done for us; how, in the early dawn of civilized society, this land was snatched from the iniquities of paganism; how, when the purity of the new and holy faith was tarnished, and the mystery of iniquity was working night and day to ruin and deform the glorious fabric of the church, it pleased God to raise up men amongst us who had wisdom to defend, and courage to die for, her institutions; and how, in these later times, when the fiends of anarchy and bloodshed had let loose the plagues of wickedness around us, this nation was preserved as a solitary rock of safety in the sea of sorrow; and as a beacon for the wandering principles of rulers to steer safely to the haven of their hopes and wishes, seems to be a duty which religion claims at the historian's hands. No pious Englishman can hear and see what has been done amongst us, without owning, that it is not to our arm that the praise is due, nor with our own courage that the victory hath been won.

It has been long a wish of our heart, that some one, capable of executing such a work, would undertake the task of giving to our histories the direction which they need; and of enabling those, who have the care and the instruction of the young, to teach them in the way in the which they should walk, as subjects to an earthly king, with reference to a higher potentate and more imperial government.

It is this alone which can "endue our senators with wisdom," or make the reign of a king glorious. For the glory of a kingdom, in the view of the Almighty, consists in the obedience and the piety of those who dwell therein. That such may be the fruit of the present undertaking is our earnest wish and prayer—and that many, who have hitherto regarded our prosperity as the result of human prudence alone, may be led to see a mightier instrument at work—a holier spirit guiding us, than that which, in our weakness, and our vanity, we

are apt to think supreme. How the author has accomplished his important labour cannot now be discussed. Perhaps we shall return to a minute consideration of his work. For the present, we most earnestly recommend it to our readers; and if they desire a specimen of the performance, they may find one in the following just account of the origin of that seat of learning, to which so many of them are indebted, and for the prosperity of which so many of their prayers are dutifully offered.

Joffred, abbot of Croyland, was one of those learned priests whom William the Conqueror's discerning patronage brought over from Normandy. His love of knowledge had made him collect brethren for his monastery who were of the like disposition; and he had fixed four of these amongst his tenants at Cotenham, to instruct their sons. But these monks, finding pleasure in the communication of what they knew, hired a barn in the larger neighbouring town of Cambridge, where they might expect to find more persons willing to be instructed. Their zeal and their superior knowledge soon gained them a reputation; and as their fame spread, scholars resorted to them from places more and more distant.

In the second year of their teaching at Cambridge, A. D. 1109, they had divided and arranged their labours. Brother Odo began the morning with teaching the Latin grammar. Terrie taught logic, or the art of reasoning. William gave instructions in rhetoric, or the art of speaking well and persuasively; and Gislebert, the fourth brother, gave religious instruction, and preached to the people on Sundays and holidays. Scholars being thus drawn to Cambridge, other teachers also fixed their abode there; and thus the University is supposed to have had its beginning. Peter de Blois, an author who wrote but ninety years after, exclaims, "From this little fountain, which hath swelled into a great river, we now behold the city of God made glad; and all England rendered fruitful, by many teachers issuing from Cambridge."

How much more abundantly, and how much more clear, have the waters of this fountain since been made to flow by the bounty of Him, who alone can give the *spirit of wisdom and understanding, and the spirit of knowledge, and of the fear of the Lord!** He saith of Himself, *In the hearts of all that are wise-hearted I have put wisdom.*† To Him, therefore, be given the praise, when the members of that university rejoice that it has produced Bacon and Newton, names unequalled in human wisdom; and Milton, who has sung so sweetly and so well of the mercy of God and our Redeemer. Yet the instruction which raised up in the same University those holy bishops, Ridley, and Latimer, and Cranmer, and many a brother martyr, was blessed with a still choicer blessing; for the light, which they were made the instruments of pouring on this land, was far more glorious than the discoveries of human wisdom. The writer cannot bring himself to close his reflections, on the goodness of God in preparing a place for the instruction of those chosen servants, without uttering his own feelings and wishes in the devout and affectionate language of Bishop Ridley. "Cambridge, my loving mother and tender nurse! If I should not acknowledge thy manifold benefits; yea, if I should not, for thy benefits, at the least love thee again, truly I were to be accounted ungrateful and unkind. I thank thee, my loving mother; and I pray God, that His laws, and the sincere Gospel of Christ, may ever be truly taught, and faithfully learned in thee."—Pp. 339—341.

After this, we need say little of the firm and uncompromising manner in which the doctrines of the Reformation are maintained and illustrated; or of the various excellencies, literary and historical, which distinguish and adorn this most respectable of English Histories.

* Isa. xi. 2.

† Exod. xxxi. 6.

LITERARY REPORT.

Observations upon the several Sunday Services prescribed by the Liturgy throughout the Year: being an humble Attempt to illustrate the Doctrinal as well as Devotional Tendency of each; furnishing matter of devout Reflection to the sincere Christian. By the Right Reverend ALEXANDER JOLLY, D.D. one of the Bishops of the Protestant Episcopal Communion in Scotland. Grant, Edinburgh. Whitaker, London. 1828. pp. 258.

IN an advertisement by the Edinburgh publisher, we are told—"The following little work exhibits a portion of that system of catechetical or elementary instruction, which the venerable author has been in the practice, for more than half a century, of imparting, every Sunday regularly, to the young persons of his congregation. In addition to the two services and to two sermons, an hour or an hour and a half is by him devoted every Sunday to this important duty, in the simple manner of easy conversation, including all the essential particulars of Christian doctrine and duty, as these are embodied in the Church Catechism, and in the Liturgy; and as they are adapted to the capacity, and are obligatory upon the consciences of all the members of our Church. The style is peculiar, and some literary friends suggested the propriety of somewhat altering and modernising it. This, after serious consideration, however, was at length declined, with their perfect concurrence in the conviction, *first*, that the author's meaning is every where intelligible and impressive; *secondly*, that any essential and general alteration in the style, as it would interrupt the uniformity, might also change the spirit and impair the influence of the work; and, *thirdly*, that the peculiarity of the style seems calculated, in fact, to arrest attention, as it exhibits the freshness and the earnestness of that *viva voce* instruction in which it originated, modified by the habitual piety of the author, who is much more conversant with ancient than with modern writers."

The work consists, *first*, of a general

introduction, from which we select the following passage:

Families are the little nurseries for the spiritual kingdom of the Church, and the temporal kingdom of the State, which, by their respective duties, and in their different capacities and powers, mutually promote the happiness of each other. Immensely important, therefore, is the right institution and training of children, those tender plants, which generally keep the direction into which they are at first bent. But unless parents will do their part at home, where they have the best opportunities and greatest advantage over them, the teaching of schools abroad, or catechising in Church, with all the solemnity of the place, will have but little hope of success. Tremendously awful, therefore, is the obligation that lies upon parents, (and upon sponsors, especially if the parents be negligent), to teach them privately, according to their best ability; and secure their regular attendance upon the public catechetical instruction, as soon as they are capable of it. It is, highly incumbent upon parents, every day, religiously to watch over their children; but in a particular manner to instil into their minds a distinguishing regard for the Lord's-day, as a day of gladness, not of gloominess—but of joy of a different kind, and far superior to that of their ordinary sports and pastimes. They should train them to constant attendance upon God's house and service, till it become habitual to them, and then it would become both easy and delightful. To advance this, and raise in their hearts a growing sense of devotion, would tend much—much more indeed than seems to be commonly imagined—to accustom them to speak out the responses audibly; for which, as for every part of their duty and honour to God, their parents should set before them their own good example. This would keep up the attention of the children, by giving them a part to act, and interesting them in the divine service. And their early voices thus uttered, as well and decently as possible, would be acceptable to Him who is graciously present in the midst of us, as the hosannas of the children in the Temple were, which the Pharisees would have repressed by commanding their silence. The voice is his, as well as the heart—the body as well as the soul; and both should join to perfect and shew forth his praise.

Sunday, thus religiously spent, would shed its influence upon all the days of the week, and tend to promote men's temporal as well as spiritual interest. For "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." The blessing of the Lord upon the hand of the diligent is that which maketh rich, and he addeth no sorrow with it, says the divine word. On the contrary, true religion, steadily maintained, is a source of pure and perpetual joy. Serving the Lord with gladness every day, as well as upon his own day, it feasts its votary every day with the joy of a good conscience: rejoicing in hand, but infinitely more in the hope that is set before us; "which hope we have," says the blessed Apostle, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedec." (Heb. vi. 19, 20.) He rose from the dead, and ascended into heaven, to prepare a place for us. And, to our joy, he has told us, that he will come again, and receive us unto himself, that where he is, there we may be also. There we shall celebrate an everlasting Sunday, where he shall be the only Sun, shining perpetually in unclouded glory, with eternal joy.

Meantime, says his beloved disciple St. John, (1 Ep. iii. 3) "Every man that hath this hope in him, purifieth himself even as He is pure." For without holiness, which implies peace with all men, says another inspired Apostle (Heb. xii. 14), no man shall see the Lord. But, says the Lord of glory himself, blessed are the pure in heart, for they shall see God; in the beatific vision of whom is fulness of joy, and perfect, endless felicity.

Fervently, therefore, should we enter into the spirit of the Church's beautiful Collect:

"O God, who hast prepared for them that love thee such good things as pass man's understanding, pour into our hearts such love towards thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen."—Pp. 36—38.

The body of the work consists, secondly, of observations on each of the Sundays and higher holy-days throughout the year, indicating the proper lessons, the Epistle and Gospel, the Collect for each being inserted at length; the object of the observations under

each division being to point out to the young and pious Christian the doctrinal, devotional, and practical spirit of each as they occur in our annual course. As a specimen we may select the following short extract from the observations on the first Sunday after Trinity:

Faith and works, principle and practice, are most closely and vitally united together, as soul and body; the separation of the one from the other is death. And, therefore, when we call the one half of the year, including the time from Advent to Trinity Sunday, the *doctrinal* season, and the other, from Trinity to Advent, the *practical*, we mean only that we then consider each more particularly in detail, although, every day, every several service devoutly impresses both in close connexion upon our hearts, our faith, in the holy exercises of devotion, working by love. Now, "this is the love of God," says the beloved disciple, the Apostle St. John, "that we keep his commandments." To this purpose we address ourselves in prayer to God, for grace to keep his commandments, under a deep sense of our natural weakness, but with trust in his strength, enabling us to keep his commandments, so that our obedience may be sincere and universal, in will and deed, accepted through Him in whom he is always well pleased, and who is our strength as well as our Redeemer, Jesus Christ. Such is the import of the Collect, admirably comprehensive, and plainly proper to this day; which introduces the ecclesiastical season dedicated more particularly to the Commandments, as the foregoing tended to impress, most feelingly, the belief of the Creed.—Pp. 175, 176.

The work closes, *thirdly*, with some "general remarks upon the design of the inferior holy-days;" from the commencement and the close of which we give the following extracts:

The Church, to the Sunday services, has annexed, with undivided design, and to the very same end, other holy-days and their respective Offices. The pious purpose of them all is to celebrate our Lord's grace, and to set forth his glory manifested in his saints, the most eminent of his servants. For, to adopt the words of the wise son of Sirach, "As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein." (Ecclus. x. 2.) A good master is praised for his good servants. "They glorified

God in me," says St. Paul (Gal. i. 24); by whose wonderful conversion, followed by his indefatigable labours and sufferings, our Divine Lord caused the light of his gospel to shine throughout the world. His name, therefore, holding out the highest virtues that mere humanity could attain, deserves to be celebrated in the Church, as a shining example of Christianity to all generations. With all his attainments, however, and revelations extraordinary, the blessed Apostle himself, in deep humility, shrinks in his own eyes, as less than the least of all saints; and, in remembrance of his former life, reckoning himself the chief of sinners, gives God alone the praise and glory of all his graces and virtues. And as far only as he imitated Christ, he requires of us to imitate himself: "Be ye followers of me, even as I am of Christ." (1 Cor. xi. 1.) So that the praise due to our Lord for his grace, manifested in these choice vessels of it, with resolution to copy out their eminently good examples, which spread such an attractive light all around them, is the proper business and right use of these holy-days. They are commonly called *Saints'-days*; but the whole glory of them, with the religious worship performed upon them, belongs to the King of saints, the King of glory, whose holiness shone in them, and was reflected from them.—Pp. 236, 237.

Again:

Meantime, every true Christian must carry the cross, exercise self-denial, and strive against sin, were it as painful as pulling out an eye, or cutting off a hand or foot. Such is our engagement, and the express condition of our enjoying Christ, the fountain and fulness of felicity. "If any man will come after me," says he, "let him deny himself, and take up his cross, and follow me."

The example of his first and most faithful followers, who, for the love of him, laid down their lives, strongly incites us to aspire continually after higher degrees of divine love, and all the holy virtues of faith and patience. Members as we are of the same Holy Catholic Church, the mystical body of Christ, washed in the same laver of regeneration, strengthened with the same heavenly bread, and refreshed with the same enlivening cup, drinking all into one Spirit,—most inexcusable shall we be if we sit down in sloth, or faint by the way, when Christ so strengthens us; and the examples of his grace assure us of victory if we will press forward toward the mark for the prize of the high calling of God in Christ Jesus.

Great advantage, therefore, for our edification in faith and holiness, may be made by devout attendance upon the service of these inferior holy-days annexed to the Sundays, the spirit of them all being one and the same. Called to be saints, as all Christians are, fellow-citizens with the saints in the household of God, and candidates of glorious immortality, these memorials of their highly-finished race will be a constant call to follow them as they followed Christ; in the strength of that grace for which we pray in the beautiful Collect which concludes and embraces the whole:

"O Almighty God, who hast knit together thine elect, in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen."—Pp. 256—258.

We earnestly trust that this little work will attract the notice which we sincerely think it merits. It is an excellent manual for the young, and it may eminently assist Christians of all descriptions, by specially directing their attention, in a short and simple manner, to the leading objects of Christian faith and practice, as they are collected and concentrated in the admirable services of our Church in the course of her sacred year. It may also, we think, be a useful guide and assistant to the younger Clergy, in the catechetical or elementary instruction which they are bound to give to the young members of their flocks; "the neglect of which" most important duty "is, indeed, most seriously to be lamented, as the cause of incalculable evils to the souls of men." The subject, we trust, attracts more than usual attention at the present time; and, therefore, we hope that the little Work before us will the more readily receive the attention which it appears to us to merit. See *Horæ Catecheticae*; or an *Exposition of the Duty and Advantages of Public Catechising in the Church. In a Letter to the Bishop of London.* By W. S. Gilly, M. A. Prebendary of Durham, &c.

An Exposition of the Parables of our Lord; shewing their Connexion with his Ministry, their Prophetic Cha-

rafter, and their gradual Development of the Gospel Dispensation, with a Preliminary Dissertation on the Parables. By the Rev. B. BAILEY, M.A. Domestic Chaplain to the Right Hon. Lord TORPHICHEN. Taylor. London. 8vo.

THE author of this work appears to be an English Clergyman, who, for some years, had the pastoral care of a congregation in the Episcopal Church in Scotland; and it was probably during that period that he was appointed Domestic Chaplain to the Lord Torphichen, a very old Baron in the peerage of Scotland. The volume is affectionately inscribed to the Episcopal congregation of Aberbrothick, of which the author was lately the pastor; and his address to them is such as cannot, we think, be read by them without exciting in their minds emotions of gratitude and affection to the man, who, though not now their pastor,—thus concludes his dedication:

Circumstances, over which I have no control, have removed me from my pastoral charge over you. The bodily affliction of one most near and dear to me transports me to a foreign country, and a warmer clime. I pray God, and I cannot doubt, that your souls' health will prosper in other hands: but although it is most probable that you will see my face in the flesh no more, I trust that my ministry among you, imperfect as I must painfully feel that it has been, has yet been not wholly without fruits. And while I pray that God may preserve your bodies, and souls, and spirits, unto the coming of the Lord Jesus, and at the same time intreat your prayers for myself, I present to you this volume as an humble but sincere testimony of my regard and my affection for the flock over which I have been, for some years, the appointed overseer; and as the best pledge which I can give, that I am, and shall ever remain, your faithful and affectionate friend and servant.

The dissertation, which follows this interesting address, might perhaps have been omitted; for, though much reading is displayed in tracing the parable from its origin, it will convey to the minds of those who are most likely to make this volume their study, very little information more than what is communicated in the first sentence. The

parable is there said to be "a figure, which under the literal sense of the words, conceals a foreign and distant meaning;" or perhaps, more accurately by Johnson, "a relation, under which something else is figured." It is the object of Mr. Bailey in this work to shew what is figured under the parables related by our BLESSED LORD; and as he justly thinks that the same things are figured under different parables, he classes them in nine chapters, thus:

1. Parables introductory to the more direct prophecies and descriptions of the kingdom of God. 2. Parables descriptive of Christ's kingdom. 3. Parables setting forth the graces and duties which are necessary to*, and vices which exclude from the kingdom of God. 4. Parables on the efficacy of repentance. 5. Parables on the nature of prayer, with some preliminary remarks on prayer. 6. Parables foretelling the destruction of Jerusalem, the end of the Jewish polity, and the preaching of the Gospel to the Gentiles. 7. Parables whereby Christ designates himself. 8. Parables preparatory to the day of judgment.† 9. Parables descriptive of the day of judgment.

Each of these chapters is divided into sections, which treat separately of the different parables classed together, in the same chapter, as all descriptive, though in different ways, of the same thing; and, in a conclusion of sixteen pages, the author gives a summary view of what he has taught in the whole volume.

It would be too much to say that we agree with Mr. Bailey in all the opinions which he has stated in this volume, or that we think all the arguments and criticisms on which those opinions are built, sound; and truth compels us to say, that he has loaded his pages with notes, which, whilst they communicate nothing new to the learned, will be felt as incumbrances by the humble and pious Christian. We ad-

* This is not well expressed; 'graces and duties necessary'—to what? The author surely means—'to make men meet, or fit for,' &c.

† The author surely means—'Parables describing events preparatory to the day of judgment.'

mitt, however, cordially, the conclusion of his volume, in which he says that

The attentive reader will have discovered that, in addition to the arrangement of the parables according to their subjects and purposes, and as chronologically as possible in connexion with the several parts of our Lord's ministry, and expounding them as prophecies, I have endeavoured to trace them, as far as I was able, to the rabbinical writings of the Jews, where they were not evidently taken, as in several instances, which have been fully insisted on, from the Hebrew Scriptures. Had I obtained access to more books of this description than I can command, this part of the work would have been more perfect. But enough has been traced to those favourite writings of the Jews, to shew that the stories of our Lord's parables were generally, if not universally, familiar to those to whom they were addressed; and there was, therefore, no excuse for their rejection of their Messiah.

Another object has been, as I went along in this exposition, to make the parables evince, which some of them do most strongly, the DIVINITY OF CHRIST. Without the belief of this CARDINAL point of our faith, it cannot be too often repeated, the Bible, from the beginning to the end, is totally irreconcilable with itself. The nature of the proof of this catholic doctrine, afforded by the parables, has this recommendation,—that it removes the controversy from a ground of verbal criticism into the more extensive field of undeniable facts, which, such as the present state of the Jews, create a stronger and more immovable basis of this doctrine than verbal criticism, which then comes in aid as a powerful auxiliary, rather than as a principal. This route is not a new one; but it has been followed up perhaps in this exposition so as to furnish fresh materials. The author adopts the language of one of the most ingenious, and, at the same time, humble-minded Bampton Lecturers, when he ventures, with much humility, to say in conclusion, that under such impressions, he has been led to think, that one of the best chances (humanly speaking) of contributing not new, but fresh support to the cause of truth, is likely to be found in the "confessions" (if this term has not been too much degenerated by some irreverent applications of it) of a believer, who after following, with only his original clue given him, a track and progress of his own, so far as to have gained his convictions by reflection, rather than by much study, has in the end

found himself in the *Highway* where others are, and where he believes established truth to be.*

On the whole, we recommend this work to the serious perusal of every Christian who is capable of tracing the connexion of one truth with others on the same subject; and we only regret that the multitude of notes may render its circulation less wide than it might otherwise have been among that class of readers, to whom it would be most useful.

1. *The Juvenile Forget Me Not; a Christmas and New Year's Gift, or Birth-day Present, for the year 1829.* Edited by Mrs. S. C. HALL. London: Hailes. 12mo. 7s.
2. *The New Year's Gift; or, Juvenile Souvenir.* Edited by Mrs. ALARIC WATTS. London: Longman. 7s.

THE religious and moral instruction of the young cannot, perhaps, be more profitably and permanently advanced, than under the form of amusement; and we, therefore, most cordially recommend these two little presents to those parents and friends, who still adhere to the old-fashioned, but laudable custom of Christmas boxes and new year's gifts. In the first of the two, the Editor's object has been so to "blend instruction with entertainment, as to make the heart cheerful while the mind is improved;" and she has certainly succeeded to the full. Among the contributors to her little volume are some of the most elegant writers of the day; and there is a tone of simple and unaffected piety in most of their compositions, which cannot fail to affect the minds of those for whom they are immediately designed. Older heads, indeed, may find much to delight them in the treat which Mrs. Hall and Mrs. Watts have prepared for their youthful friends. Upon the whole, however, we must in justice award the palm of superiority to the latter lady, who seems to have emulated her enterprising husband, in producing the most elegant *juvenile*, as he has certainly surpassed all the other annuals in his *Literary Souvenir*. Her illustrations

* Preface to Miller's Bampton Lectures.

are better chosen than those of her competitor; her volume better got up; and though the bindings of both are so similar, that they seem to have been designed by the same person, we are still inclined to give the preference, in execution at least, to Mrs. Watts. The contributions which she has received are equally unexceptionable as to their moral and religious tendency, with those of Mrs. Hall; and we cannot better recommend the two volumes, than by extracting a specimen from each. We suspect that some doubt may be entertained with respect to the age of the little authoress of our first extract.

TO THE PASSION FLOWER.

By a Young Lady of Thirteen.

FLOWER of a day! how proudly bright
Thy beauties met the morning light!
Thy purple disk so richly glowing,
Thy tendrils green so lightly flowing;
Ah! who could view a fairer flower,
In woodland shade, or cultured bower?
Where is that early splendour flown?
Where are those tints of radiance gone?
Did the soft zephyr, as it sprung
Sweet beds of balmy flowers among,
Brush with light wing thy bosom gay,
And bear the pencil'd hues away?
Did the bee steal those colours bright,
To deck some other favourite?
Or is thy gorgeous mantle fled
With the clear dews that bent thy head?
Once lovely bloom, so faded now,
How like to human pride art thou!
Children of beauty, wealth, and power,
Like thee, may shine one little hour;
The next they fall—and who can save?
Their power, a name,—their wealth, a grave.

Yet, hallow'd flower! though thine a reign
Shorter than all thy sister train,
With loftier honours wert thou bless'd,
With holier marks wert thou impress'd:
On thee had Nature's pencil true
Her Saviour's sufferings brought to view;
The cross on which for us he bled,
The thorns that crown'd his sacred head,
The nails that pierced for us alone,
The glorious rays that round him shone;
And last, the Twelve, a faithful band,
Who round their heavenly Master stand.
So let the Christian's fervent breast,
With the same image be impress'd;
In days of grief, in hours of pride,
Remember how his Saviour died;
Nor fear to think how short, how vain,
The joys of life's uncertain reign!

Juvenile Forget Me Not, p. 53.

HYMN, AFTER A WALK IN THE SPRING.

By Mrs. Opie.

THERE seems a voice in every gale,
A tongue in every opening flower,
Which tells, O Lord, the wondrous tale,
Of thy indulgence, love, and power.

The birds that rise on quivering wing,
Appear to hymn their Maker's praise,
And all the mingling sounds of Spring,
To thee a general psalm raise.

And shall my voice, great God! alone
Be mute, 'midst Nature's loud acclaim?
No; let my heart, with answering tone,
Breathe forth in praise thy holy name.

And Nature's debt is small to mine;
Thou bad'st her being *bounded* be;
But, matchless proof of love divine,
Thou gav'st *immortal* life to me.

The Saviour left his heavenly throne,
A ransom for my soul to give;
Man's suffering state he made his own,
And deign'd to *die*, that I might *live*.

But, thanks and praise for love so great,
No mortal tongue can e'er express;
Then let me, bow'd beneath thy feet,
In silence love *THEE*, Lord! and bless.
Juvenile Souvenir, p. 143.

The History of the Reformation of the Church of England. Abridged from his larger Work, by HENRY SOAMES, M. A. Rector of Shelley in Essex. Rivingtons. pp. 292.

Our readers will find an analytical review of Mr. Soames's larger work in some of our preceding numbers, wherein we bore our most willing testimony to the extensive research, sound judgment, and theological learning, displayed in that laborious and well-executed undertaking. We have only to add, therefore, our grateful thanks for this less pretending, but not less useful, volume, which possesses all the advantages of being abridged by the author himself, and from a work too of the most authentic description. At a time when the Papists are making every effort to regain that ascendancy which they so shamefully abused, and revile, without hesitation, the characters to whom

we are indebted for the Reformation, it is highly fitting that persons of all classes, and especially the young, should be acquainted with this important branch of English history, and with the advantages which, as Englishmen, they enjoy from the uncompromising firmness and true christian perseverance of our pious reformers. We cordially recommend this volume, therefore, to the notice of parents and teachers; and we hope ere long to find it on the list of the Society for Promoting Christian Knowledge. As a specimen of the pleasing and instructive style of Mr. S. we extract at random the following account of the impostures practised in the several monasteries.

"Of such shameful devices to pillage an unenlightened nation, the visitors found, indeed, a lamentable abundance in the course of their labours. Eleven monasteries exhibited a girdle, which was said to have been worn by the Virgin Mary. Eight houses pretended to have some of her milk. For the cure of tooth-ache, dupes, with money in their pockets, were invited to visit convents possessed, as it was maintained, of St. Guthlac's bell, and of some felt which had belonged to another such saint. At Canterbury, the monks exhibited a pen-knife, a pair of boots, and a tattered shirt; all of which had belonged, they said, to Archbishop Becket, or St. Thomas of Canterbury, as the Romanists ridiculously call him. Pregnant women used to visit these articles, for the purpose of thereby prevailing upon the supposed saint to pray for them at the time of their delivery. One monastery possessed some coals, saved, it was asserted, from the fire which had once blazed under the gridiron of St. Laurence. In two or three places was preserved St. Ursula's head, as people were told. One house displayed an ear; being the same, according to the monks, that St. Peter cut off from the head of Malchus. In another place wondering devotees were invited to reverence the paring of some man's nails. These were described as having formerly grown upon the fingers or toes of St. Edmund.

"From wretched trumpery of this kind, Romish places of worship are not purged even to the present day. It is, therefore, reasonable to

suppose, that when the visitors collected and described these relics, as such ensnaring toys are called, public opinion as to their character might be considerably divided. But other frauds and fooleries were exposed, upon which men could not think differently. Among these was a wooden angel with one wing, which flew over, as the story went, with the spear's head that pierced our Saviour's side. In another place was a figure dressed in female attire, holding in one of its hands a candle. This had burnt, it was asserted, during the whole of nine following years, without wasting. The Virgin, however, for it was her whom the image represented, being called upon to witness some falsehood, the ever-burning candle instantly went out. This figure being now publicly undressed, was found to be merely a log, on which were fixed a head and hands. Another figure, ten feet high, which was worshipped as the Virgin at Worcester, was also undressed in public; when greatly to the people's amusement and surprise, it turned out to be the representation of a bishop. At St. Paul's Cross was exhibited an image of our Saviour, brought from Boxley, in Kent, and known there as the Rood of Grace. This was a puppet, which, by means of secret springs, moved its eyes and lips, to the infinite amazement of rustic worshippers. The whole machinery was now shewn to the people in the course of a sermon preached by Hilsey, Bishop of Rochester, upon the profligacy of such devices to cheat and rob mankind."—Pp. 111—113.

A Sermon preached in the Cathedral Church, Exeter; on Thursday, Sept. 11, 1828, at the Anniversary of the Exeter Diocesan Committees of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. By GEORGE BARNES, D. D. Rector of Souton, and late Archdeacon of Bombay. London: Rivingtons. 1828. pp. 23.

WE have in Dr. Barnes a most able and earnest advocate of the united

cause of our two great Church Societies;—one who has witnessed, as well as assisted in, their effective operations abroad; and is now a zealous and efficient promoter of these benevolent objects at home. From 1 Cor. xiii. 6, The reverend preacher defines the joy which christian charity experiences in the counteraction of *iniquity* by the promulgation of the truth; and invites his hearers to a participation in this labour of love, by a consideration of the common corruption of nature, and the consequent duty of contributing to its amelioration; as well as by the example of Christ and his apostles. He then states the means adopted for this end by the two Societies in question, by the diffusion of the Scriptures, the Liturgy, and sound practical religious instruction at home; and the establishment of missions abroad. In allusion to the operation of the Society for the Propagation of Christian Knowledge in India, he says:

"I speak as one who has himself witnessed the operation; and I would bear my testimony that already has a better system of instruction weakened many formidable prejudices of the Hindoos; they have learnt to set a value on European knowledge; they are 'grateful for the desire which has been excited of intellectual and moral improvement,' and they now willingly seek 'a more extensive diffusion among themselves and their children,' (I shall use their own remarkable words,) 'of those noble modes of thinking, those wise and liberal principles of government, and those sublime views of moral rectitude, by which they see the British so eminently distinguished.'* And shall we reject the pressing application? shall we withhold the boon so earnestly desired, and from the extension of which in the *form of sound words* we justly anticipate far happier results in the adoption of a purer faith? 'A beginning has been made, and we require now nothing but pecuniary resources to enable us to assemble the whole youthful population of our Indian villages, wherever a tree can afford its

shade, or a thatched roof give shelter.'" pp. 16, 17.

Dr. Barnes then turns to the more immediate object of the Society for the Propagation of the Gospel, and concludes with the following animated appeal to the hearts of his hearers:

"As you then value the good and seemly ways of virtue, and would have order and godliness established around you;—as you feel grateful for the privileges of the Gospel, and would that none should perish; as you sincerely desire that the kingdom of righteousness may come, and pray that God's holy will be done on earth as it is in heaven; by the love you bear your fellow-creatures; by your hope in the precious blood of the atonement; I do beseech you,—I exhort,—in the name of my crucified Lord whose ambassador I am,—I charge you to further and support these Institutions, having for their object the glory of the Almighty and the eternal happiness of man. Nor deal out your charity with the cold calculation of necessity or custom; but, as a *cheerful giver to the Lord*, with Christian zeal and Christian liberality, throw in of your abundance if God has blessed you, or withhold not of the little which he may have intrusted to your stewardship. Bring, then, your gift in humility and thankfulness, and offer it as a *sweet smelling savour unto the Lord*; and rich shall be your reward, not only in the good measure which an approving conscience shall pour into your bosom, but in the far greater joy, by which you have become the happy instruments in ministering to the advancement of the truth; for blessed beyond all present rejoicing is the high and holy charity of *converting the sinner from the error of his way*; in the day of tribulation and anguish it shall cover the multitude of sin, and they that turn many to righteousness shall shine as the stars for ever and ever. While all earthly acquisitions, however excellent and useful, shall cease and be done away, while even Christian faith and hope shall be lost in the perfection of everlasting glory, Charity shall still remain, her nature and her office still the same, in *songs of mercy and of love* telling forth the triumphs of redeeming grace, and rejoicing with the holy angels over every sinner that repenteth."

* Address of the Princes, Native Chiefs, &c. to the Honourable Mountstuart Elphinstone, on his resignation of the Government of Bombay, in 1827.

1. *An Analysis of the Historical Books of the Old Testament; with Notes and References to the most approved Commentators.* Vincent, Oxford. 1828. 18mo.
2. *The Articles of the Church of England; with Notes and Scripture Proofs at length.* Vincent, Oxford. 1828. 18mo.

THESE two little manuals are of a nature somewhat similar with that put forth by the same publisher, which we noticed in our last Number. The former is, in fact, as far as it goes, only the same work upon a larger scale; with the addition of some useful notes and references. The latter contains a brief history and orthodox exposition of the Articles; with notes from Tomline, Welchman, Burnet, and Mant; and a well-chosen selection of Scripture proofs. It cannot be otherwise than extremely useful, not only as a book of reference, but as an instructive guide for those who have not leisure for consulting larger works.

JUST PUBLISHED.

The State of the Curates of the Church of England. A Letter addressed to his Grace the Archbishop of Canterbury, in consequence of the Publication of the Rev. W. S. Gilly's *Horn's Catechism*. By a Parish Priest.

IN THE PRESS.

An Account of the Fellowships, Scholarships, and Exhibitions, attached to the Universities of Oxford and Cambridge, the Public and Endowed Grammar Schools, Chartered Companies, and Corporate Bodies; giving the Names of the Founders, and a Statement of the Qualifications requisite for the respective Candidates. In small 8vo.

Friendly and Sensible Advice to the Roman Catholics of England. Fourth edition, edited by the Rev. W. F. Hook, M. A.

The Rev. Charles Forster, B. D. Chancellor of Ardfert, and Examining Chaplain to the Lord Bishop of Limerick, has in the press, and speedily will be published, a Work, entitled *Mahometanism Unveiled*: being an Attempt to explain, on new, but strictly scriptural Principles, the Growth and Permanence of this Arch-Heresy: founded on an Examination of History both sacred and Saracenic, and of Prophecy, as delivered in the Old and New Testaments.

The Rev. T. Arnold, M. A. Head Master of Rugby School, has a volume of Sermons in the press.

The Rev. T. Huntingford has a volume in the press upon the Intermediate State of the Soul after Death.

PREPARING FOR PUBLICATION.

Ecclesiastical Annals, from the Commencement of Scripture History to the 16th century. Translated and abridged from the Latin of Professor Spanheim, of Leyden. By the Rev. G. Wright. In one vol. 8vo.

MISCELLANEOUS.

THE STATE OF DISEMBODIED SPIRITS.

PART III.

To prove that the soul immediately after the death of the body is not in a state of sleep or insensibility, but of happiness or misery, the *last* evidence was taken from the desire which St. Paul expressed "to depart and to be with Christ," rather than remain upon earth.

The *next* testimony to the same point, I select from a passage of the same Apostle in his Epistle to the Hebrews; where he is instituting a comparison between the Levitical and Christian dispensations, and exhorting his disciples to endure the hardships, to which

their faith might render them obnoxious, with fortitude, from the consideration of the advantages which they possessed over the Jews. "For ye are not come," (he says,) "unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest; . . . but ye are come unto mount *Sion*, and unto the city of the living God, the *heavenly Jerusalem*, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, AND TO THE SPIRITS OF JUST MEN MADE PERFECT." (Heb. xii. 18, 22, 23.)

By coming to "the spirits of just men made perfect," St. Paul means that we have an intimate union *with the souls of the righteous*, who, being delivered from the burden of the flesh, subsist in a state of separation from their bodies, in Paradise. For it is allowed on all hands that *perfection* is not attainable on this side the grave, where "the just man falleth seven times a day." The company of *perfect spirits* dwells only in the *heavenly Jerusalem*. With this blessed Society, Christians are represented as holding spiritual communion. "Indeed," (I quote the words of the most learned expositor of the Creed,*) "the communion of saints in the Church of Christ with those, *which are departed*, is demonstrated by their communion with the saints above. For if I have communion with a saint of God, as such, while he liveth here, I must still have communion with him, *when he is departed hence*; because the foundation of that communion cannot be removed by death. The mystical union between Christ and his Church,—the spiritual conjunction of the members to the head,—is the true foundation of that communion, which one member hath with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union,—no breach of the spiritual conjunction,—and consequently, there must continue the same communion, because there remaineth the same foundation. The true and unfeigned holiness of man, wrought by the powerful influence of the Spirit of God, not only remaineth, but also is *improved after death*; seeing the correspondence of the *internal holiness* was the communion between their persons in their life, *they cannot be said to be divided by death, which had no power over that sanctity*, by which they were first conjoined." Now, upon this passage, it may be well observed, that the Apostle speaks of the spirits of *perfect men*, with whom we hold some communion; that this communion is a source of *encouragement* to the faithful, and their *privilege*; and that, consequently, the notion, which would describe the disembodied soul as *extinct*, or *asleep*, is an error; for what communion is there between *nonentities*? or how can *perfection* be predicated of *that* which is buried in *insensibility*? or what *encouragement* does the expectation of being united to such as are lost in dreamless sleep, hold forth to animate our faith, and to nerve our arm in fighting the battle of the cross? If *this* be the extent of our Apostle's reasoning, how is the *Christian* in a better situation than the *Jew*?

* Pearson, fol. edit. p. 357.

The infallible Word of Inspiration has taught us that our Saviour was "made like unto his brethren in *all things*." (Heb. ii. 17.) So that we have reason to believe that whatever took place in the human nature of Christ may be considered as a *model* or *example* of what must take place, in a certain due proportion and degree, in every man united to him!^{*} That which happened unto our blessed Redeemer will also happen, it should seem, to *ourselves*. For, according to the general scheme of our redemption, it was necessary that the Son of God should take our nature upon him, and "fulfil the entire condition of humanity in *every period and stage* of man's existence†," from his cradle to his grave, and *beyond the grave* to his resurrection. If, therefore, we can bring forward any probable evidence to shew that the soul of Christ, when separated from his body, *survived* it, and was *actively* employed, we shall be free to argue, that the soul of *every* believer shall in the same manner survive its body, and equally possess and exercise conscious powers! That Christ visited the abode of departed saints, or, in the words of our Creed, "descended into hell," is plain from the prophecy of the Psalmist, which was quoted by St. Peter as having been verified in our Saviour's resurrection from the dead: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (Psalm xvi. 10.) Having recited the words of this prophecy, the Apostle argues that David was dead, and buried, and had seen corruption, and that *He*, therefore, was not in the contemplation of the prediction; "Men and Brethren," (says St. Peter,) "let me freely speak unto you of the Patriarch David, that he is both dead, and buried, and his sepulchre is with us to this day: therefore, being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up *Christ* to sit on his throne; He, seeing this before, spake of the resurrection of *Christ*, that *his* soul was not left in hell, neither *his* flesh did see corruption. *This Jesus* hath God raised up, whereof we all are witnesses. For *David* is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made *that same Jesus*, whom ye have crucified, both Lord and Christ." (Acts ii. 29—36.)

Let us examine this statement, and we shall immediately see how it fortifies our hypothesis touching the condition of disembodied spirits.

"Thou wilt not leave the soul of Christ in hell:" if the soul of our Saviour was not *left in hell* at his resurrection, it is clear that it must have been *in hell before* his resurrection. Now, the spirit of Christ was not there *before* his death, at which solemn time he committed it to the hands of his Father; and, therefore, *upon* his death, or immediately *after* that event, and *before* his resurrection, the soul of Christ "descended into hell," whilst his body was laid in the grave by the pious care of the "rich man of Arimathea." (Matt. xxvii. 57.) As his *flesh* did not see corruption, though deposited in the sepulchre; so his *soul*, though departed to the invisible mansion of separate

* See Horsley's Sermons, vol. II. p. 172.

† Ibid.

spirits, *was not left there*, but again became united to his body for the accomplishment of the resurrection.

The reader need hardly be reminded that "hell," or *hades*, to which Christ descended, is not the place of torment reserved for the devil and his angels, but the receptacle of departed souls. It is divided by the writers of the New Testament into *two* distinct regions, between which there is a great gulph fixed, one being allotted to the righteous, the other to the wicked. To the *first* of these the separate spirit of our Lord descended. It was not *destroyed*, then, by death: for how could a *nonentity* go to, or continue in any place? Neither whilst there were its energies *suspended*, or wrapt up in unconscious slumber; for St. Peter has revealed the errand, upon which our blessed Saviour, in his disembodied condition, was engaged. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by *which also He went and preached unto the spirits in prison*; which sometime were disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. iii. 18, 19, 20.)

That the spirits, to whom Christ went and preached, were the spirits of *men*, is evident from the circumstance here pointed out relative to the *time* when they lived upon earth, viz. "in the days of *Noah*;" nor do we know that Christ ever preached to any *other* beings besides *man*, for "he took not on him the nature of angels." These spirits, to whom Christ went, are said to be "*in prison*," literally in *custody*, (*ἐν φυλακῇ*) or in "safe keeping:"* they were confined within certain precincts, indeed, but not immured in a place of *punishment*, as the term "*prison*" might lead an English reader to imagine. To these spirits "*in safe keeping*," Christ went and preached. But, *when?* and *how?* Why, in the interval between his death and resurrection, and in his *spirit*, or *disembodied soul*! The exact translation of the passage before us, (according to a learned expositor,† who has critically examined it, and explained its several clauses with admirable ingenuity,) is this: "Being *put to death in the flesh*, but *quick in the spirit*;" in which spirit, when severed from the body, he went and preached to the souls in safe keeping. These antediluvian souls, then, which *had* been *sometime* disobedient, were reserved in their appropriate mansion, and had not suffered the penalty of *extinction*. They were capable of *hearing* the preaching of our Lord, when in his spirit He visited their abode: and, therefore, they were not buried in torpid *insensibility*, as some opinionists would go about to persuade us.

The memorable words, by which our expiring Saviour delivered up his departing soul to the care of his heavenly Father, are too important to be omitted in the discussion before us. "When Jesus had cried with a loud voice, he said, *Father, into thy hands I commend my spirit*; and having said this, he gave up the ghost." (Luke xxiii. 46.) Here we have a satisfactory proof of *three* things touching the human soul: 1st, That it is *distinct from the body*; for the *soul* of Christ is

* Horsley. † Ibid. Sermons, vol. II. p. 162.

committed to the care of God, whilst his body was to lie in the tomb. 2dly, That it *survives* the body; or *why* should Christ so particularly commit his soul to the custody of God? And, 3dly, That it lives in a separate state susceptible of misery or happiness; for why, again, does our Lord take such care of his *Spirit*, making no mention of his *body*, but because there is a city of refuge from danger and suffering appointed for departed souls, where, in the fellowship of just men made perfect, they shall "rest from their labours," and dwell in the bosoms of Abraham, Isaac, and Jacob? Exactly the same argument arises from the similar language of St. Stephen at the hour of his martyrdom; for, surely, he never dreamt of the *annihilation* of his soul, or imagined that death would consign it to the sleep of insensibility for many hundred years! "Sure, if the Lord receive his spirit, it is neither *asleep*, nor *dead*, nor *annihilated*; but it is where *He* is, and beholds his glory!"*

The testimony of our Saviour to the hypothesis, which I have adopted, as recorded in the twenty-eighth verse of the tenth chapter of St. Matthew, may be once again introduced in *detail*, though it has been already hinted at incidentally. When He sent forth the Apostles, and gave them the power of miracles to establish Christianity, He taught them how to execute the difficult task entrusted to their charge. Fearless of the result, and manfully disclosing the perils which awaited them in their painful career of *poverty*, and *persecution*, and *death*, he invites them to despise the hostile efforts, which would be directed against *their persons*, from the assurance of the inviolability of their immortal souls; "Fear not them *which kill the body*, but *are not able to kill the soul*!"

If the soul so depended upon the body, that the dissolution of the one necessarily superinduced the extinction of the other, he who murdered the *body*, would by consequence kill the *soul*. But the argument of our Saviour expressly contradicts that strange notion; for he authoritatively tells his disciples not to stand in awe of the assaults of their human antagonists, *whatever* might be their malice or their rage, or to *whatever* tortures of cruelty they might be exposed, because their *utmost* power could affect only their *bodies*, whilst the *soul* would remain *secure*, and unharmed. Though like sheep they should be laid in the grave, and though *death* should feed on them; yet their hope was to be fixed upon God, who would redeem their *souls* from the power of mischief! (Psalm xlix. 14.)

Once more:—That the death of our Redeemer is efficacious as a propitiation for the sins of the *whole world*, the virtue of his one oblation extending from the fall of Adam to the last judgment—from the *foundation* to the *conflagration* of the world;—that Christ embraced in his merciful arms upon the cross *all* the descendants of our first parents, *retrospectively* and *prospectively*, if there were any room to doubt, the following quotation from St. Paul's Epistle to the Colossians would satisfactorily solve our question:—"It pleased the Father, by him, to reconcile all things to himself; by him, I say, whether they be things in *earth*, or things in *heaven*." (Coloss. i. 20.)

* See Baxter's Saint's Rest, Part II. chap. 10.

But, we ask, "What are the things in heaven, for which our Lord made reconciliation?" Were they the *angels*? They wanted no mediator, being already in the favour of God. Their state is always spoken of as one of *perfect bliss*; and their obedience is held forth as the beautiful model, after which we are instructed to pray that we may fashion the picture of our lives. Did Christ make reconciliation for the *devils*? They were *banished* from the precincts of heaven, to be reserved in chains and darkness for their final audit! It follows, therefore, that "the things in heaven," for which Christ made the appointed satisfaction by his blood, are the *souls of departed saints*, who at death were admitted into the paradise of separate spirits, by the vicarious atonement of the one Mediator between God and man! If the *souls of such saints* be "*in heaven*," again we establish the hypothesis, that disembodied spirits, immediately after death, are in a state of separate and conscious existence!

That the separated souls of believers enjoy unspeakable glories, we have yet further testimony from the Scriptures to demonstrate. And though we have already adduced evidence thence sufficient to convince any reasonable inquirer after truth,—in a case of such unquestionable interest to us, I am unwilling to neglect any portion of proof, which can be made to bear upon the topic under discussion. Though, therefore, it may be *unwise* to lay much stress upon a phrase, which in its popular acceptation might mean nothing more, than that the dead were placed in one common mansion; yet, when we are told of Abraham, that he gave up the ghost, and died in a good old age, an old man and full of years, and was *gathered to his fathers* (Gen. xxv. 8); when the same phrase is applied to Isaac and to Jacob, who "*were gathered to their people*," (Gen. xxxv. 29. and xlix. 33); is it not fair to observe, that they could not be gathered to those who had no existence? and Job shews us that this mode of expression implied a *promise*; for he tells us, that "the rich man shall lie down, and shall *not* be gathered" (Job xxvii. 19). And it is clearly held forth as a matter of reward to Josiah, that he should be *gathered to his fathers*, and unto his grave in peace" (2 Kings xxii. 20). But the *bad* as well as the good *die*; and, therefore, to be gathered to their people should signify *something more* than merely to *die*, or to fall into the grave: for, of *that* event, which equally happens to *all* men, it must be asserted that it affords no peculiar hope to the righteous, since it is impossible to withhold it from the *sinner*. And, therefore, "*to be gathered to his people*" is a phrase, whence it will be permitted me to argue that there is a *common receptacle* appointed for the abode of disembodied spirits, in which the righteous are at rest, whilst the impenitent, in their region, are tormented with a fearful expectation of judgment. Could nonentities thus meet? or if they met in a state of *insensibility*, could the situation of the *righteous* on the one hand, and of the *wicked* on the other, be fitly described as a state of *recompense*?*

* See Jenkin's Reasonableness of the Christian Religion, and Sherlock on a Future State.

ORACLES.

MR. EDITOR,—I have thrown together a few hints on the subject of *Oracles*. As it lies within your province to expose a false religion, as well as establish the true one, I hope you will oblige me by their insertion.

The oracles of antiquity have by many been referred to the agency of devils; for my own part, I think they should be attributed to nothing but the chicanery of men. At least, in the most famous of the responses enumerated by Herodotus, I see nothing to convince me of the contrary. Who has not read of the measures taken by Cræsus to try the veracity of oracles;—how he sent his servants to inquire at each of them upon what he was employed on that very day;—how, on that day, he boiled the flesh of lambs in the same vessel with a tortoise;—and how he was astonished when two of the oracles returned him the right answer? But I think little stress can be laid upon this, when we consider that the age of Cræsus was more than a century before Herodotus. With us, indeed, we know what passed a century ago almost as well as what happened yesterday; but with the Greeks far otherwise. Printing was not invented; and prose-writing at all had been but recently introduced; so that a very few years sufficed for the growth of the most extravagant fables, without any written document to disprove them. Of this mendacious spirit of the Greeks, Thucydides complains with indignation.

But the oracles which tend the most, if any tend at all, to establish a claim to something beyond human means, are those of a later period, and which come more within the compass of the historian's own knowledge. Herodotus read his history in 445 B.C. and has reported many oracles as delivered in 480, and verified shortly after by the event. Were these, then, really predictions, and such as man could not promulgate? Let us examine them a little more closely, and see if Jupiter and his fraternity can establish any legal pretensions. There is one which is particularly striking, inasmuch as it was publicly discussed and acted upon before its fulfilment. When Xerxes was threatening Greece with invasion, the Athenians, as usual in any great emergency, must needs make inquiries of the Oracle. The answer was as follows: The enemy should overrun their country; the ξύλινον τεῖχος, "their wooden wall," should alone escape the general destruction; and the concluding lines were,

Ὡς θέλῃ Σαλαμίς, ἀπολείψῃ δὲ σὺ τέκνα γυναικῶν
ἣ που σκιδναμένης Δημήτρεος, ἥ συνιούσης.

After various interpretations of the Oracle in the general assembly, that of Themistocles was at length admitted:—that the wooden wall must mean their ships, and in these they were destined to defeat the enemy at Salamis. In consequence of these predictions the people of Athens abandoned their city for their navy, and shortly after followed the victory of Salamis. Let us not question in this oracle the veracity of the historian; and, in fact, we have no more right to question his authority in his account of this, than of any other transaction of the same period. Let us concede that every thing transpired according

to his relation; that the oracle *did* foretel the overrun of Attica, the security of their ships, the victory at Salamis; yet, after all these indulgences, the whole mystery admits of a very simple solution. It only confirms, in my opinion, the remarkable penetration and foresight of the renowned Themistocles. When Xerxes was on the point of marching, at the head of 5,000,000 men, Themistocles saw at one glance that, on land, the Athenians could have no escape; that their only chance lay in their great maritime skill. Yet how was he to overcome their prejudices, and persuade them to save themselves by abandoning that country from which they were fabled to have sprung,* and which they had uninterruptedly inhabited? His own authority was insufficient, and no resource remained but the one he practised. He bribed the Oracle to advise, in the name of the gods, what had been ineffectual if advised by man. No wonder Themistocles was such a ready interpreter, when himself had suggested the very words he interpreted: by *his* advice the priestess recommended their flying to their ships, and promised the laurels which they gained at Salamis; for even then the eye of the master-captain had marked out the place where the Grecian navy would best combat the host of the Persians, and took these means of pressing it upon the notice of his countrymen. Let not the bribing of the Oracle be thought a forced account of the matter, for Herodotus himself assures us of the practice being not uncommon. Cleomenes bribed; the Alemæonidæ bribed; and every one bribed that possessed any thing worth acceptance. That might be said of the priestesses which the author of *Hudibras* has said of another class of persons,

"For witnesses, like watches, go
Just as they're set, too fast or slow."

This Oracle is, I believe, the only one which is marked by attendant circumstances to have been delivered before the event. The rest are entirely isolated, and rest solely on the assertion of an historian who, from the distance of time, must have depended entirely on the veracity of others. Had he once stated, that he himself recollected any oracle to have been current in Greece antecedent to the fulfilment, then, indeed, we must have resorted to some other expedient; but as the case now stands, the rise of these apparent predictions can be easily explained without our having recourse to superhuman agency. The Greeks, in the fulness of their joy after the defeat of Xerxes, would readily listen to any idle stories; and the priests, ever alive to the credit of their craft, would have little scruple in composing oracular responses, descriptive of recent events, and then whispering them abroad among a superstitious people, as delivered while those events were yet in futurity. When they reached, by tradition, the ears of the historian, how, at that time, could he ascertain whether they had been promulgated in 480 or 481? Herodotus did not intentionally deceive posterity; but his credulity was so extravagant, that nothing can be depended upon which did not fall within the compass of his own observation, or is warranted by some internal evidence. Where-

* They called themselves *Αυτόχθονες*.

ever he travelled he listened to stories the most marvellous, and listened till he believed. How miserably was he duped in Egypt by the clerk of Minerva's Temple, who related that the Nile rose from a cavity in Egypt, and flowed half towards Ethiopia and half towards the Delta; that the cavity lay between certain mountains, called Mophi and Croph! Mophi and Croph! the very names betray the hoax. So much for the father of history, and his belief in oracles. At the same time it is only just to add that he apologizes* for his weakness in this respect, and in such language as would lead us to suppose that very few even of that day were as superstitious as himself. Indeed all those of the soundest judgment appear to have seen through the chicanery. Such, for instance, was Thucydides, whose testimony ought to have the greatest weight, as being a man remarkable for extreme penetration, and entire want of prejudice. On occasion of the plague at Athens, he quotes an oracle which had long been current,

“Ἡξει Δωριακὸς πόλεμος καὶ λοιμὸς αὐτῶ.”

Had Herodotus written the Peloponnesian War, this line had descended to posterity an undoubted proof of supernatural foresight; whereas Thucydides admits us behind the scenes, and acquaints us, that before the plague, the reading was *λοιμὸς*; but the pestilence arising, it was conveniently altered to *λοιμὸς*. Let it then be remembered, that of two historians who flourished about the same period, and had the same opportunities of inquiry, the one who believed in oracular inspiration was so credulous in other matters, as naturally to make us distrust him in this particular; and the oracles he produces may all be explained without any more than human interference. “*Nec Deus intersit nisi dignus vindice nodus.*” On the other hand, the one who believed was dispossessed of such acuteness and discrimination, that, where he had the means of judging, his testimony may be safely admitted. The conclusion that follows is, I hope, sufficiently evident.

B. B. P.

EXODUS xxi. 8.

STR.—If the following attempt to elucidate a verse in the Hebrew Bible be considered acceptable to the biblical student, you will oblige me by inserting it.

אִם־רָצָה בְּעֵינֵי אֲדֹנֶיהָ אִשְׁרָאֵל יַעֲדָה וְהַפְּדָהָ לְעַם נָכְרִי לֹא־יִקְשָׁל
לְמַכְרָהּ בְּבָגְדוֹ כֶּה :
וְ

“If she may have appeared displeasing in the eyes of a master who hath not designed her (for himself, as a concubine), and (on that account) hath caused another to redeem her (hath exposed her for sale), he shall (in this case) have no power to sell her to any one of a strange nation, on account of his perfidy towards her (in not making her his concubine, as was, perhaps, tacitly implied in the purchase).”

The English translation of this verse in the Bible is certainly very obscure, and by relying too much on the reading of the Masora, the

* Book VIII. c. 77.

Hebrew student is unable to understand the meaning of the sacred text; but by taking the words as he finds them in the Hebrew, without the emendation of the Keri, the sense becomes evident at once. If we read, with the English translation, the Keri לִי (to himself) instead of the Kethibh לא (not), it will be impossible, according to the rules of grammar, to construe the two following words, and at the same time to make sense of them: inasmuch as the copulative conjunction ו (supposing it to have a conversive sense, which is perhaps doubtful,) obliges us in this sentence to put the word הִפְדָּה (hath exposed her for sale) in the same tense as the word immediately preceding it in the same sentence or clause, יַעֲדָה (hath designed her); whereas in the translation in our Bible, the one is put in the preterite and the other in the future. We must, therefore, suppose Moses as giving the law in such words, as if he were actually referred to in person, at any time in question.

After having read this verse, and endeavoured in vain to reconcile it with our English translation, I had recourse to Michaelis on the laws of Moses, under the 38th article, concerning wives and concubines; and was much pleased to find a partial elucidation of the verse. He paraphrases it thus:—"If her master have no desire for her, so that he does not destine her for himself, then shall he, if any man wish to redeem her, agree to it, and thereto offer his hand." He likewise argues very justly on this passage, with respect to the Kethibh and Keri, and says, that not only the most numerous authorities, but those also which, in a critical question, are of most weight, are for the former. I do not, however, feel inclined to agree with him in the probable transmutation of the letters in the word יַעֲדָה; for when the sense can be made out from the plain text, without the aid of supposition, it is undoubtedly the safest plan. In his preceding article too, he gives us a full account of the law respecting the concubine of a son; in which, the word in the ninth verse יַעֲדָנָה (he shall design her) may be consistently understood to signify the power of a father over his son during the time of boyhood.

The Arabic word *عند*, signifies *constituit certum locum, vel tempus, ubi vel quando, aliquid fieri debeat*, he hath appointed a fixed time or place, when or where (the fulfilment of) any promise (given or implied) should be performed. And it is very probable that the father who might sell his daughter for *אִמָּה* (*ancilla, a hand-maid*), understood that the purchaser meant to use her as a concubine, and not deprive her of her natural rights. Dr. Adam Clarke says, in his note upon the seventh verse, that "the Jews allowed no man to sell his daughter but in extreme distress, when he had no goods, either moveable or immoveable left, even to the clothes on his back; and he had this permission only while she was unmarriageable." During the time, then, till she should be marriageable, her master might either have conceived an affection for her, or an aversion towards her; in which latter case, he would naturally expose her for sale. It appears, then, that the *אִמָּה* thus redeemed, still retained her *signum virginitatis*.

The Arabic *فدأ* signifies *redemit, scil. captivum*, and its substantive

كَيْدٌ *redemptio atque ejus pretium, λυτρον*. In the Hebrew Hiphil, to cause another to redeem, or to expose for sale.

בָּגַד betokeneth properly to deceive, beguile, deal fraudulently. Query, Is there not an affinity between this root and the Sanscrit धद (*ghada*, to act) subjoined to the inseparable preposition वि (*aversion*)?

Hence विधात, *weghāta*, or *beghāta*, an impediment, an obstacle, a prohibition or prevention. The Hebrew master, therefore, who should retain his אֲמָן in his service merely as a menial servant, would be doing her a great injury, in keeping her from contracting matrimony with any other person. B. CLERICUS.

IN WHAT SENSE ST. PAUL WAS A PHARISEE.

MR. EDITOR,—I wish to call your attention to the sixth verse of the 23d chapter of the Acts.

“But when Paul perceived that one part were Pharisees and the other Sadducees, he cried out in the midst of the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead am I called in question.”

Upon this text a modern writer has grounded an objection, that St. Paul, in order to escape from his enemies, professes himself a Pharisee when he is no Pharisee, and so is guilty of direct falsehood. Now I think, if the context be considered, the solution of the difficulty is extremely simple. When he declares himself a Pharisee, the Apostle would not have it understood that his creed was the Phari-saical creed, for he had long since been converted to Christianity, but that he held one tenet in common with the Pharisees, and that one which more particularly distinguished them from the Sadducees,—the belief of a resurrection.

That such is the true meaning of the words is sufficiently evident from what immediately follows, and which seems to have been subjoined by the speaker for the purpose of explaining what would otherwise appear an ambiguous expression: “Of the hope and resurrection of the dead am I called in question.”

Thus there is no inconsistency in the behaviour of the Apostle. At the same time that he was a zealous Christian, he might, in respect of the resurrection, pronounce himself a Pharisee. An analogous case, perhaps, will best explain. A man who is himself callous to the evidences of our religion, and endeavours by his writings to deter others from believing, may justly be branded with the appellation of Jew—not that he is such in every particular, but because he resembles the ancient Jew in one point—the obduracy of his heart.

Yours,

B. B. P.

BISHOP TOMLINE ON THE XXVIIth. ARTICLE.

MR. EDITOR,—Having lately looked again into Tomline's Elements of Theology, I perceive that, in his exposition of the 27th Article,

he has employed a phrase of very ambiguous import, and which, in a work of so much authority, is able to lead to serious consequences. As the book was published expressly for the use of students in divinity, it is much to be regretted, that in establishing an important doctrine, his Lordship should thus seem to err; and though no effectual remedy can be applied short of an alteration in the terms themselves, yet a notice in the pages of the Christian Remembrancer may not be without advantage. After remarking that baptism "is with great propriety called a sign of regeneration," the Bishop adds, "the *original corruption* of our nature is thus washed away, and we are born again to new hopes and new prospects." But in explaining the 9th Article he proves, (as was of course to be expected,) that even our own experience shows that the *corruption of nature* does always continue; and then comments on the want of authority from Scripture which there is for the Roman-catholic doctrine, that original sin is entirely taken away by baptism. To an uninstructed reader his Lordship must of necessity appear to assert in one place what he absolutely rejects in another, and this because he has used precisely the same term to designate cause and effect. In the 9th Article the phrase is perfectly correct, and expresses clearly what was intended. In the 27th, however, the words *Original Corruption* evidently mean only the punishment consequent on original sin. That the same impropriety (for, however sanctioned, it does not lose its character) may be found in other writers on theology, and so shield this place from animadversion, I will by no means take upon myself either to deny or to affirm; but it does seem strange that the learned prelate, labouring to instruct the ignorant, should have fallen into it so inadvertently. By inserting these observations in your Magazine, you will much oblige,

Sir, your obedient Servant,

PRESBYTER.

MATTHEW ii. 2.

MR. EDITOR,—I shall be obliged by your inserting the following reply to B. Clericus's letter to me in your number for September. I take this opportunity of acquainting a correspondent in your number for June last, that I have read the sermons of Dr. Nares to which he refers.

I am, Sir, your obedient Servant,

U. Y.

To B. CLERICUS.

Sir,—I readily admit that Ephrem being the oldest evidence that can be produced of the antiquity of the Syriac version, does not prove its non-existence before his time; but it leaves the date of its existence previous to that testimony a matter of uncertainty: a circumstance not unimportant in an argument founded upon it for the antiquity of a particular opinion.

In respect of the Syriac word ܥܡܬܐ (*segad*), I question much whether any thing can be concluded from its use, as to the meaning of προσκυνεω in this or other places. I have made inquiries respecting the use of it in the Old and New Testaments, and it appears to me to be used indifferently, to express the prostrations common in the East,

whether made as acts of homage and respect to men, or as acts of religious service to the Deity.

The following are a few passages from the Old Testament in which it is used unquestionably without intending divine worship.

Gen. xxiii. 7.—“And Abraham stood up and *bowed himself* to the people of the land.”

Gen. xxxvii. 7.—“And, behold, your sheaves stood round about, and *made obeisance* to my sheaf.”

Gen. xxxvii. 9.—“And the eleven stars *made obeisance* to me.”

Gen. xxxvii. 10.—“Shall I, and thy mother, and thy brethren indeed come to *bow down ourselves* to thee to the earth?”

Gen. xlii. 6.—“And Joseph’s brethren came and *bowed down themselves* with their faces to the earth.”

In these places the Hebrew word rendered in our translation by the expressions in italics, is rendered in the Septuagint by *προσκυνεω*, and in the Syriac version by ܡܫܝܚܐ.

In the New Testament there is hardly an occasion for the use of *προσκυνεω* otherwise than as directly expressive of divine worship, if we except the cases of prostrations made before our Lord; but in the parable of the unforgiving servant, Matt. xviii. 26, there occurs the following passage:—“The servant therefore fell down and *worshipped* him, saying, Lord, have patience with me and I will pay thee all.”

In this passage, the Greek word, here rendered by the word worship, is *προσκυνεω*; and in the Syriac version it is rendered by the word ܡܫܝܚܐ, and evidently there is no intention of divine worship being paid.

It may be well to add here, that I find, on inquiry, that the Arabic word (*sagad*), referred to by you in your first paper, is the corresponding word to ܡܫܝܚܐ in all the above passages.

It appears to me that both the words are equivalents of *προσκυνεω*; and if so, it must be admitted, I think, that they are no more capable of explaining the meaning of *προσκυνεω* in any particular passage, than *προσκυνεω* would be of explaining them.

With respect to the Hebrew word ܫܕܕ (*sagad*), it is, I find, used in those places only to which you refer, and is used in them undoubtedly to express divine worship; but I should refer to Dan. ii. 46, as an example of the like word in Chaldee being used when divine worship was not intended. Every English reader, however, may judge for himself as to the meaning of that passage.

As to Beyer, I doubted whether he referred to Matt. ii. 2, as an example of the homage paid to kings, or referred to it as an example of such homage being transferred to religious worship. The remark you quote to solve any doubt on the subject, viz. “*ultra civilem tamen non est extendendum*,” does not apply to Matt. ii. 2, but as you will see, if you will again consult Beyer, to a passage from Ecclesiasticus, and Drusius’s comment on it.

U. Y.

ON CHRISTMAS DAY.

Extract from a Sermon preached before Charles II. when in Exile, A. D. 1651. By Dr. COSINS, afterwards Bishop of Durham.

John i. 9, 10.—“That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.”

..... For let no man think, that God hath given him so much ease here, as to inlighten him, or to save him, by believing he knowes not what, or why. Indeed, knowledge will not save us; but yet without knowledge wee are never like to be saved. It is the light of faith that shows the right way to be saved; but in that way, faith is not on this side knowledge, but beyond it; and wee must necessarily come to the light of knowledge and reason first, though when wee are come thither wee must not stay at it, but make use of it, to lead us to a better and a higher light than it. For a regenerate man (and it is the myserie the Collect of this day puts us in mind of) a regenerate man advanceth his reason, and being now made a new creature, hath also a new facultie and a new light of reason given him; whereby he believeth the mysteries of religion out of another reason, than as a meere naturall man he believed naturall and morall things before. For he believes them now for their owne light, the light of faith, though he tooke knowledge of them before, by another light, the light of common reason, and by those humane arguments, which work upon other men, if they wilfully put not out their owne light. As, for instance, divers and sundry men walk by the sea-side, and the same beames of the sunne giving light to them all; one by the benefit of that light, gathers up little light pebles and shells that are finely speckled, for their pleasure, for their vanitie; and another by the same light seeks after the precious pearle and the amber, for a more noble use. So in the common light of reason (which is a beame that flowes from this light of the text too) all men walk amongst us; but one employes this light upon the searching after impertinent vanities; another, by a better use of the same light, finds out the mysteries of religion, and falls in love with them, both for their owne worth's sake, and for the helps that they give him towards the leading of a righteous, a noble, and a true Christian life. So some men, by the benefit of the light of nature, have found out things profitable and usefull for all men. Others have made use of that light, to search and find out all the secret corners of pleasure and gaine to themselves. They have found wherein the force and weaknes of another consisteth, and made their advantage of him by circumventing him in them both. They have found his naturall (I were better call it his unnaturall) humour, to neglect and contemne, or to forsake religion; and they have fed and fomented that disorder in him for their owne ends. They have found all his inclinations to libertie and pleasure, to wantones and vanitie; and they have kept open that leake to his ruine.

All the wayes both of worldly wisdom, and of naturall craft, lay open to this light: but when they have gone all these ways, and

searchd into all these corners, they have gott no farther all this while, then to a walk by a tempestuous sea-side, and there gathered up a few cockle shells of vanitie; or other pedling pebles that are of no greater use then to play withall, or to doe mischief with u'm when they have u'm.

Or, take another similitude: the light and knowledge of these men seemes to be great out of the same reason, that a torch in a mystie night seemes to be greater then in a cleare, because it hath kindled and inflamed much thick and grosse ayre round about it. For the light and knowledge of meere naturall and carnall men seemes great, not because it is so indeed; but because it kindles an admiration in some other aery persons about them, that are not so craftie, nor so busie, nor so knowing, peradventure, as themselves be.

But to make now our best use of this light, the light of nature and reason; if wee can take this light of reason that is in us, this poor snuffe of light that is almost out in us, that is, our faint and dimme knowledge of the things of God, which riseth out of this light of nature; if wee can but find out one small coale in those embers, though it be but a little spark of fire left among those cold ashes of our nature, yet if we will take the paines to kneele downe and blow that coale with our devout and humble prayers, we shall by this meanes light ourselves a little candle, and by that light fall to reading that booke, which wee call the historie of the bible, the will and the word of God. Then if with that candle we can goe about and search for Christ, where he is to be found, in all the mysteries of his religion, in his humiliation to-day, begin there, (for this day brings the vertue of humilitie into credit, we shall not find that vertue in all Arle's* Ethicks, nor in all the books of all the naturall philosophers in the world, they had no light to find it by,) but begin there, and if wee can find a Saviour there, wee will blesse God for this beginning, it is the best sight that ever wee saw in our lives, and concerns us most.

Then, if wee can find him flying into Egypt, and find ourselves in a disposition to follow him, and to keep him company in a persecution in a banishment, from thence to his life and doctrine, to hear him what he sayes there; from thence to his crosse and passion, to gather up some drops of his blood there; from thence to his resurrection, to find the virtue and effect of it in ours here; and from thence to his ascension, that wee may learne the way after him thither; all this will bring us to the light of this text, and to the love of the Scriptures, and that love to a belief of the truth of them all, and that historicall belief to a belief of application, that as all those things were certainly done, so they were as certainly all done for us.

And thus one light directs us to another. And as by the quantity in the light of the moone, wee know the position and distance of the sunne, how farre, or how neere the sunne is to her; so by the working of the light of nature and reason in us, wee may discerne how neere to the other greater light (the light of faith in Christ) wee stand.

If wee find our naturall faculties rectified, so as that that understanding and reason, which wee have in morall and civill actions, be

* Aristotle's.

bent likewise upon the practise and exaltation of Christian and religious actions, wee may be sure this other greater light is about us. But if wee be cold in them, in actuating, in exalting, in using our naturall faculties and light to that end, wee shall be in danger to be deprived of all light; wee shall not see the invisible God in visible things (which St. Paul makes so inexcusable, so unpardonable a sinne); wee shall not see the light of God that shined upon us this day, nor the mind of God that was declared to us in this Gospel; wee shall not see the hand of God in all our worldly crosses, nor the seale of God in any spirituall blessing or promise whatsoever. But the light of faith beares me witnesse, that I see all this.

To conclude. The light of nature, in the highest exaltation of it, is not the light of faith, but yet if there be that use made of it, that there should be, it will make somewhat towards it; faith and nature are subordinate, and the one rules the other. The light of faith beares me witness that I have Christ, with all the benefit of his incarnation; and the light of naturall reason exalted to religious uses, beares me witnesse that I have faith, whereby I apprehend him. Only that man, whose conscience testifies to himself, and whose actions testify to the world, that he does what he can to follow the true light of this text, and all the rules of religion (and them only) which that light sett forth and reveild in his owne word; that man only can believe himself, or be believed by others, that he hath the true light of faith and religion in him.

And when he is come once into this light he shall never envy the lustre and glory of any other blazing lights of the world that any where sett up themselves to putt out this; but when their light shall turne to darknes, his shall grow up from a faire hope, to a full assurance, that it shall never goe out; and that neither the works of darknes, nor the prince and powers of darknes shall ever prevayle against it: but as the light of reason is exalted to the light of faith here, so the light of faith shalbe exalted unto the light of glory hereafter; whereof this blessed sacrament will be a true and a lively pledge, if it be received with a true and a lively faith, as I trust it has bin by many of us already, and shalbe now againe in the sight of God, and the presence of us all, by *Him*, upon whom, next unto God, wee all still depend, for the pure serving of this true light, and the upholding of Christ's true religion among us.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

MONEY BY WEIGHT.

Gen. xxiii. 16. And Abraham weighed to Ephron the silver.

WHEN the metals were first coined and used as current money in that form, cannot now be ascertained. Larcher gives the credit of it to Phidon, king of Argos, or Demodice, the wife of Midas: but this

conveys little information, as the dates of their existence are very doubtful. Herodotus positively asserts that the Lydians were "the first people on record who coined gold and silver into metal, and traded in retail."—B. I. c. 94.

There is also a curious account in Cosmas, called Indicopleustes, quoted by Maurice in his *Indian Antiquities*,

of the adoption of this mode between the inhabitants of Axuma, capital of Ethiopia, and the natives of Barbaria, a region of Africa near the sea coast, where were gold mines, which gives us a tolerable idea of this primitive kind of commerce. Every other year a caravan of merchants, to the number of five hundred, sets off from Axuma to traffic with the Barbarians for gold. They carry with them cattle, salt, and iron. Upon their arrival at the mines, they encamp on a particular spot, and expose their cattle, with the iron and salt, to the view of the natives. The Barbarians approach the mart, bringing with them small ingots of gold; and after surveying the articles exposed to sale, place on or near the animal, salt, or iron, which they wished to purchase, one or more of the ingots, and then retire to a place at some distance. The proprietor of the article, if he thought the gold sufficient, took it up and went away; and the purchaser also secured and carried away the commodity he desired. If the gold was not deemed sufficient, the Axumite let it remain affixed to the article, till either more ingots were added to satisfy the full demand for it, or the first offered taken away. Their total ignorance of each other's language rendered this silent mode necessary, and the whole business terminated in five days, when the Axumite caravan departed homewards, a journey of not less than six months.

It was the custom of some Indian merchants, as in fact is still practised in China, to carry a certain portion of gold or silver into the market, and having previously furnished himself with proper instruments and scales, he cut off, and weighed out before the vender of the commodity wanted, as many pieces as were proportioned to the purchase of it.—*Maurice's Ind. Antig.* vol. vii. pp. 24—26.

When the Chinese have occasion to buy any thing, above the value of sixpence, they cut off a piece of silver and weigh it.—*Bell's Travels*, vol. ii. p. 39.

NURSES.

Gen. xxiv. 59. "And they sent away Rebekah their sister, and her nurse."

The character of Nurse was highly respected in early times; the person alluded to in this verse, we find afterwards, Ch. xxxv. 8, to have been named Deborah; and the allusion to her death and name of the tree under which she was buried, Al'on-bachuth—the oak of mourning, sufficiently evince the estimation in which, as nurse, she was held.

On the twelfth of June, at four in the afternoon, the Berkham's or Chancellor's of Siam, who hath also the direction of foreign affairs, his mother was buried with great pomp and solemnity. The Siamites call also their nurses, mothers, and those brothers and sisters who sucked the same breasts. This was only the Berkham's nurse, for his mother was buried about fifteen months before.—*Kæmpher's Japan*, B. I. c. 1. p. 15.*

* The coincidence between the customs of Japan, and the North American Indians, and the Jews, is singularly striking. High authorities may be cited for the migration of some of the missing Jewish tribes to the eastward, till all traces were lost. May they not have located themselves in the above-mentioned countries? Much might be said in support of this theory.

THE SPIRIT OF THE ROMAN CATHOLIC CHURCH.

MR. EDITOR,—You will favour me,—I should rather, perhaps, say benefit the public,—by the insertion of the following quotation from one of the most moderate, rational, and learned divines of the last century. Conversant with the writings, and observant of the motions of the Roman Catholic body, Dr. Jortin thus warned the clergy, 1770, as Archdeacon of London :—

“Their writers assure us that they are now grown much more mild and moderate, and have none of the ferocity and cruelty which was the temper of former times, and that they condemn persecution for a mere diversity of religious sentiment. They may say so, and they must be fools who believe them. It is probable enough that among their laity there are several who dislike all sanguinary methods of supporting the religion; but it is because they do not fully understand their own ecclesiastical system, into the very texture of which persecution is so closely woven, that nothing can separate it. Upon blood it was built, and by blood it must be supported. Toleration and liberty of conscience would infallibly undermine and destroy it. In this present century, and in our own times, there have been cruel examples of Popish intoleration and persecution, sufficient to warn us what we are to expect from them. *Charge IV. p. 421. Jortin's Works, Vol. X. ed. 1810.* A. T. R.

DIOCESE MAP.

MR. EDITOR,—It has often occurred to me, that a Diocese Map of England and Wales would be very useful and acceptable to the public, more especially to the clergy. I shall not pretend to prescribe the way or manner of executing a map of that description, further than, that in my opinion, it should be on a single sheet, merely adding a broad line of the division between the dioceses on a map already printed.

Eton's Thesaurus would give the names of each parish in the different dioceses, and a line so drawn equally between the two boundary parishes would be sufficiently accurate. There may be such maps, but I have never seen one, and only beg leave to suggest the hint. G. S.

RELIGION.

Hail, blest Religion! heaven-sent treasure, hail!

Be thou my solace, guide, companion, friend;

And as I pass life's dark and dreary vale,

Thy peaceful influence o'er my soul extend.

Should stern adversity around me press,

Or sorrow's gloom life's early dawn o'ercast,

The hand that chasteneth may I learn to bless,

And firm in faith, be patient to the last.

But should it please high heav'n to bid the sun,

Of worldly pomp and greatness o'er me shine:

Oh! may I learn the paths of pride to shun,

Subdue vain thoughts, and know that nought is mine.

And thus, when life's short pilgrimage is past,

And time has led me to the gate of heav'n,

Calm may I wait, 'till heard the angelic blast,

And faith her triumph o'er the grave be giv'n.

VARIATIONS IN THE COMMON PRAYER.

MR. EDITOR,—The variations noticed by your correspondent, Presbyterian, have not escaped my attention. I have to add to those which he has mentioned, two others equally important. The modern Oxford editions of the Common Prayer all require that banns of marriage should be published after the second lesson; the modern Cambridge editions state, that they should be published before the sentences in the Offertory. In this the Cambridge rubric is at variance with the Marriage Act. In the last Collect of the Burial Service, the Oxford editors have, "That when we shall depart this life, we may rest in *him*;" the Cambridge editors read, "we may rest in *thee*." This I cannot consider an improvement; for the prayer evidently refers to what precedes,—“who also hath taught us, by his holy apostle St. Paul, not to be sorry, as men without hope, for them that sleep in *him*,” viz. in Christ; and though sleeping in Christ is a very common phrase for dying in the faith, sleeping in the Father is by no means so. My own belief is, that the Oxford editors follow accurately the genuine text of the authorized Prayer Book, with all its excellencies and deficiencies; to the latter belong the omissions of which Presbyterian speaks. Those deficiencies have been insensibly amended in practice, and the Cambridge Prayer Book now gives the emendation upon authority—but upon what authority? Surely no authority can amend the Common Prayer, except that which created it. If some of the alterations now in use are decided improvements in the service, (as I doubt not the compilers of the Common Prayer would themselves acknowledge,) still the right to introduce them cannot reside even in an University. The danger of conceding such a principle does not require proof; but proof might be found in the varieties, to which I now invite your attention, and that of Presbyterian, one of which, while it improves the service, contradicts the legislature, and the other falsifies the meaning of a very beautiful passage.

I have never regularly collated the Prayer Books published at the Universities; but I know, from inspection, that there are many minor variations in them; as, in the “duty towards my neighbour” in the Catechism, the Oxford Prayer Book has “dealing;” the Cambridge, “dealings.” In a book like the Common Prayer, such variations are not unimportant, because they sanction a principle. Affectionately attached as I am to the place of my education, yet I cannot but deem the example set us by Oxford in this case commendable, or rather, our own example unwarrantable; though I still think that alterations so authorised by good sense and old prescription as those which Presbyterian mentions, ought to receive the sanction of the proper authority; that authority, however, is not the University of Cambridge.

CANTABRIGIENSIS.

LAW REPORT.

ON THE ERECTION AND ALLOTMENT OF ADDITIONAL PEWS IN CHURCHES.

WE have received a communication upon the subject of increasing the means of accommodation in Churches, by erecting additional pews chiefly at the expense of such persons as may require them, and of appropriating to such individuals, under a faculty from the Ordinary, the right of possession to the pews so erected; and also detailing the particular means by which, in a recent case, these objects have been obtained. The following is the communication alluded to, and we have great pleasure in inserting it:

To the Editor of the Christian Remembrancer.

SIR,—In your April and May numbers, under the head "Law Report," you presented your readers with an interesting discussion upon the legality and propriety of annexing, in perpetuity to parochial tenements, pews, to be erected in our Churches and Chapels at the expense of their proprietors. A correspondent contended, that, if persons of competent means, and desirous of attaching themselves to our Church, offered to bear the charges of additional accommodations, upon condition of appropriating them to their own houses by faculty, and, therefore, with no disregard of due legal sanctions, it was both hard upon them, and highly prejudicial to the interests of the establishment, not to permit it. He urged the unfairness of rating a whole parish for the benefit of a small part: in other words, taxing people already supplied with Church room, and many of them little able to bear even their ordinary burthens, with fresh ones; whilst others, who would be the gainers, were anxious to be at the sole cost. And he adverted to the facilities of dissenters, to add to their places of worship to any extent, and in any manner.

Without concurring in all his reasonings, the Editor made the following admission:—"Although it is clearly expedient that the Ordinary should very rarely exercise his power of annexing certain seats or pews to particular houses for ever; yet, we apprehend, if the circumstances of the parish rendered it advisable not to have recourse to a rate, and individuals proposed to build and maintain a gallery, or enlarge a Church at their own expense, the Ordinary would grant seats or pews to such individuals, and

assure them for ever to the possessors of their respective houses for the time being."

This was satisfactory enough; and, if I add one circumstance more to which your correspondent did not advert, the propriety and probability of the Ordinary's sanctioning such a proposal become greater. That circumstance is, that the case supposed is not one of election between *different modes* of increasing or appropriating accommodation, but between *having*, and *not having* it.

It does not relate to the disposal of *existing* pews; that is a consideration totally distinct; but to the creation of fresh ones: and the point at issue really is, whether the offer of a number of respectable individuals, now actually banished from your Church by the scantiness of its room, to become permanent adherents upon terms which place them, *practically*, only upon an equality with others, shall be accepted; or whether, by refusal, they shall be still kept out, and driven to seek their public spiritual instruction in the Meeting-house.

This appears to be the real alternative: for, as to accomplishing the proposed end by a rate, it is positively certain that the very mention of it would, in very many parishes, crush the project altogether; and that, even in such as were more favourably disposed, its proposers would feel that they had not that fair and equitable cause, which could give either strength to their movements, or produce cordial unanimity in behalf of the measure.

The Editor of the *Christian Remembrancer* truly averred that the principle of pew-enclosure in the body of a Church was *convenience*, not *appropriation*; and that the Ordinary might, of his own authority, partition out afresh.

There can be no doubt that he might; whilst, however, it cannot be denied that the exercise of this authority, though not entirely obsolete, is so generally fallen into disuse, as to have well nigh destroyed all traces of its existence; and that the notion of property, in the obvious sense of the word, attaches to pews—(and, indeed, its incidents)—annexing them, in perpetuity, appears to be little more, in *fact*, than conferring an usual well-known property.

But, to the point. Application was recently made to the Bishop of St. David's for leave to restore an aisle, under the precise circumstances described by your

correspondent; and, I am truly happy to add, successfully. Now as it appears, no less from concurring statements incidentally made, than from inquiries and applications forwarded to the parties interested, during the progress of the business, that other parishes would willingly go to work upon the same system, if they knew how; it may be rendering an useful service to detail the proceedings.

First, two or three gentlemen, after conference with the churchwardens, met in private, from time to time, to consider, and, with the help of an intelligent carpenter, describe plans and models, and make estimates.

These preliminary matters being satisfactorily arranged, the churchwardens called by specific notice a parish meeting; at which a resolution was unanimously passed, that it was desirable to add to the Church in the form proposed:—the funds to be derived from private contribution, gross payments for pews, and, if it could be obtained, a grant from the Church Building Society, upon the usual terms of assigning not less than half the added sittings to the poor. A numerous Committee (five of whom were constituted a quorum) was at the same time nominated to act in conjunction with the churchwardens, in effecting the proposed object.

The Committee met every Monday, and the objects to which it attended were these: they are pretty much in the following order:—To ascertain what persons wanted pews, and how much they would be willing to pay for them;—to solicit provisional donations;—to obtain leave from the diocesan, patron, and incumbent, to make the purposed alterations and additions;—to apply, upon as accurate a statement as could be made of expense on the one hand, and of funds on the other, for aid from the Church Building Society;—upon receiving its favourable answer, to advertise for tenders;—to prepare, under legal advice, a joint or mutual agreement, by which persons desirous of having, should bind themselves to take pews, the choice to be determined by lot;* and under a guarantee of paying only a certain price, *at the utmost*,

* The scheme for this purpose was as follows:

Mode of casting Lots.

1. Pews to be all numbered on plan. As many numbers, on separate papers, to be put into a hat.

2. Persons to be put on the list of applicants according to priority of application, when ascertained.

3. Priority of choice to be according to priority of numbers drawn.

and as much less, as the whole expenditure should be diminished by subsequent subscriptions; the stipulated (*utmost*) price to be paid upon drawing lots;—to fix the pews by lot;—to obtain the faculties—(of the nature and extent of which, information had previously been obtained by communications from the Chancellor of the diocese);—and, finally, to contract, by written agreement, and under a bond, with sureties for the performance of the work. Of course, the pews were disposed of only to parishioners and parochial houses. They were of two classes:—the largest holding six persons, and charged 20*l*.; the smallest holding five, and averaging 15*l*. Besides this, a full half of the new sittings, namely, seventy-eight, was appropriated, in the shape of backed, elbowed, and fixed benches, for the poor. A respectable master carpenter was employed, at a salary of about a guinea a week, to draw, plan, estimate, and superintend. And it was ascertained, that if the state of the funds and other circumstances should require it, a drawback from the duty upon the timber used in the work, might be expected upon memorializing the Lords of the Treasury.

Should these particulars induce any other parish, similarly circumstanced, to "go and do likewise," it will be no trifling gratification to your faithful servant,

July, 1828.

W. V.

The plan detailed in the above letter was, doubtless, found very convenient in the case in question; and we should think that the general character of it is such that it might be applied, or at least be attempted, with every probability of success in all parishes where an increase of accommodation is required, and the parties requiring such accommodation are willing to pay for it. As the plan of entrusting the allotment of the pews to the Committee appointed by the Vestry for superintending the enlargement of the Church, appears to have been, as far we are aware, hitherto unpractised, we subjoin for the benefit of the public an abstract of the faculty

4. A "house" not to draw for a second pew, until applicants for single pews have first drawn.

5. No person compellable to take any other than one of the ten smaller pews.

6. As soon as a pew is chosen, the chooser to write his name in the place on the plan.

7. When all applicants present have drawn, and there still remain numbers undrawn; those undrawn numbers alone to be used at any future drawing.

under which these purposes were effected. The faculty is directed to the Committee of Superintendence before alluded to, and states, by way of recital, that a citation, founded upon the resolutions of the Vestry, and the facts alleged by them, had, at their request, been decreed to the vicar, churchwardens, parishioners, and inhabitants of the parish in special, and all others in general whom it might concern, requiring them to shew cause, why the Church should not be enlarged, and the seats allotted in the manner proposed under the directions of the Committee, and appointing a time and place for appearing and shewing such cause, if any could be shewn; and that no cause having been shewn, a faculty for these purposes had been granted, and then proceeds in these words:

"We therefore, by these presents, authorize, empower, and appoint you the said George Jones Bevan, the said Vicar of the said parish of Crickhowell; the said John Herbert and Thomas Gratrex, the said churchwardens; the said Joseph Latham, Edward William Seymour, the Rev. Richard Davies, Charles Gabell, George Davies, Touchet Davies, John West, Joseph Bailey, John Hotchkis, William Bevan, Charles Price, and John Lewis, being all substantial parishioners and inhabitants of the said parish of Crickhowell aforesaid, or any five or more of you, to restore, or cause to be restored, the southern aisle of the said parish church of Crickhowell as aforesaid, and to erect, or cause to be erected, new pews and free sittings therein, according to the general plan of the model and scale produced at the vestry held as aforesaid, on the said 30th day of May last, in the vestry room of the said parish church of Crickhowell; and when the southern aisle of the said parish church of Crickhowell aforesaid shall be restored, and new pews and free sittings erected therein, in pursuance of and according to our said faculty so decreed, and grant for that purpose as hereinbefore mentioned. Then we further authorize and empower you, the said George Jones Bevan, John Herbert, Thomas Gratrex, Joseph Latham, Edward William Seymour, Richard Davies, Charles Gabell, George Davies, Touchet Davies, John West, Joseph Bailey, John Hotchkis, William Bevan, Charles Price, and John Lewis, or any five or more of you as aforesaid, with all convenient speed to allot,

settle, and dispose of the said new erected pews or seats, to and amongst the several parishioners and inhabitants of the parish of Crickhowell aforesaid, and to place them therein according to the best of your skill and judgment, and as to you shall seem just, proper, and equitable, with reference, and taking into consideration, the ranks, dignity, quality, and circumstances of the said parishioners of the said parish, and also the value of the estates they respectively have, occupy, or possess therein. And to the end that all persons interested may have notice to or making application to you, in order that they may be duly and properly seated, We do order and direct this our commission or licence shall be openly read and published in the said church of the said parish of Crickhowell, upon some Sunday during the time or immediately after divine service. And, that the time or times of your meeting or meetings, in order to or for the purpose of allotting, settling, and disposing of the said pews or seats, or placing the parishioners or inhabitants therein, to be then openly declared and mentioned, and of all you shall do in the premises We require you to certify under your hands and seals, as we may judge of as justice shall direct, and ratify, and confirm the same.—Given under our seal of office this 10th day of November, in the year of our Lord 1828."

Upon the sufficiency, in a legal point of view, of the faculty to effectuate the intentions of the parties in this case, there cannot be the slightest doubt. But the pews, when allotted by the Committee and confirmed by the Ordinary, will not become, in any point of view, property; they will be annexed to the particular houses in such a manner that they cannot be severed at the option of the owners; and the right to their possession will pass as strictly appurtenant to the houses to which they are originally annexed. The parties who now pay for the pews will gain a title to possess them, while they remain parishioners and occupiers of the houses to which such pews are annexed; and also a right to retain possession without being subject to the interference of the churchwardens; but we apprehend they will still remain, of course, subject to the superintendence of the Ordinary, if at any future time its interference should be called for.

MONTHLY REGISTER.

SOME FACTS RELATING to the PRESENT STATE of the SLAVE POPULATION in CERTAIN PARTS of the WEST INDIES.

IN our last Number we took an opportunity of expressing our conviction of the beneficial influence which had resulted to the character of the negro, from extending to him the benefits of a moral and religious education. The observations we then made had more immediate reference to the result of the labours of those persons who were connected with the establishment in the Island of Barbados, called Codrington College, and were founded upon the evidence of such a result, which was furnished by the annual reports of the Parent Society, commencing in the year 1709, and continued with but slight intermissions down to the present time. We have now, however, in our possession a body of evidence relating to the present state of a considerable portion of the slave population in the West Indies, which shows at once the measures that are in operation, tending to the social and religious improvement of the slaves, and also the beneficial effects which are now resulting from the judicious and persevering application of such measures. And we may, perhaps, be permitted to observe, that in bringing forward this statement of facts, our object is merely circulation of truth; and not to throw down the gauntlet of discussion to any speculator upon the subject of slave emancipation.

To slavery, considered in the abstract, it is impossible, if our opinions are formed upon the principles of Christianity (as we hope they are), that we should be otherwise than the most stern and uncompromising enemies. These sentiments we have before expressed; and they are sentiments which can never change. But we apprehend, that as the system of slavery in the West Indies was an evil not of our own establishing, but one which descended to us,—a monster matured by the growth of years, and strengthened in its existence by the supporting influence of interest and property, the present generation of Christians will have

discharged their duty, if to the extent of their ability they have proceeded in wisdom to labour for its overthrow. Upon the means which should be resorted to for attaining this important object, differences of opinion will, nay, must exist. It cannot but be expected that the dreary waste of the human heart should exhibit different appearances; when, on the one hand, it is illumined by the pure rays of religion penetrating its darkness, and enlivening its impulses; and, on the other hand, when the "tiny beam" of self interest and mere human speculation is thrown upon a void, which it serves to reveal, but is powerless to invigorate. Upon the merits or demerits of the different grounds taken by the disputants upon this question, we express no opinion. It is admitted on all hands, that the system should be abolished; the differences that exist extend merely to the means by which such abolition should be effected. The expediency of this or that measure of abolition must be discussed and determined upon principles purely political; and, therefore, we regard such a discussion as inconsistent with the principles, and unsuited to the object, upon and for which our labours for the public are directed. At the same time, however, that we deprecate political discussion in a Christian miscellany, it cannot with justice be charged upon us, that we tread upon the heels of our own proposition, while we make use of the influence of our pages in aiding the dissemination of facts connected with the proper understanding of this vitally important question. Leaving to others, whose more immediate concern it is, to settle the measures by which the overthrow of this giant-error shall be secured; and cherishing also a hope that the hour of destruction will not be delayed; the Christian is still concerned to know what is the present condition of that unhappy portion of his brethren, around whom the fetters of slavery

have been bound too closely to be immediately loosened by the hand of philanthropy. This information we are endeavouring to supply; and we are urged to it by a consideration of duty—of duty to that cause which we serve, though but imperfectly; and of duty to the public, to whom we are bound, both for the circulation of truth, and the dispersion of error. And while we cannot but perceive that the supporters and advocates of slave emancipation, whose title to that distinctive appellation lies not in their steady endeavours to establish the expediency of any particular measure of abolition, and in lending to the slave some support, to enable him the better to bear the galling load of his fetters, until by the hand of legitimate power they are struck off; but rather in the fervid zeal and injudicious boldness with which they labour to brand the opponents of their schemes with the obloquy of oppressors, and to irritate the passions of the slave by pointing to the chain which he feels *he* cannot remove; while these persons use their utmost endeavours, both by their printed reports, and in their speeches, to misrepresent the present state of the slave population, both by presenting an overwrought picture of the hardships under which they labour, and by denying or unjustifiably concealing the temperate and well-considered measures of relief, which, under the sanction of our venerable Church and its consistent supporters, aided by the co-operation of the colonists, have been adopted and are now in progress; surely our duty of circulating the truth, in order to stop the progress of error, is rendered most imperative.

To detail the numerous provisions which are made for the temporal wants of the slave, and for securing his right to the protection of the laws, would be beyond the compass of our limits. These *facts* have been admirably stated in a recent publication, the author of which was well competent to give the information contained in his work, and to whom the public are indebted both for the ability with which he has stated the truth, and the firmness with which he has laid open the errors of those, who, under the name of "supporters of slave emancipation," abuse a title

which they usurp.* We must, however, make one extract from this work. When the public are told that the slave drags out a miserable existence, and sinks like refuse into the earth, (not into his grave,) under the agony of accumulated suffering, and under the privation of that pittance of alleviation which the beast of the forest might chance to get from his fellow-beast,—let the following statement of *facts* be read, and then let it be contemplated, whether, if slavery under such circumstances be so dreadful a state of existence, civilized society under some circumstances is much better.

Plantation Hospitals and Nurseries.—Besides the regular Physician, who visits the hospital two or three times a week, or oftener if there is occasion, and examines all the patients individually, there is on every estate an 'hospital doctor' and a sick nurse. The former is an intelligent man (most commonly of colour), who, acting for years under the directions of the white doctor, acquires a sufficient knowledge of the common complaints of the negroes, to be capable of administering some simple medicines in cases of slight indisposition. In more serious cases, the physician, if not present, is sent for immediately, and must give prompt attendance, or his office is soon filled by some other person: the interest of the proprietor and character of the overseer, are too deeply concerned, even putting humanity out of the question, to excuse any degree of negligence on the part of the medical attendant. But it would be doing injustice to the gentlemen of the faculty merely to say that they are not negligent in their attendance on the negroes: some of them, as in other countries, are more zealous than others in the discharge of their duties, both to whites and blacks; but it is rare to see them wanting in a proper feeling for, and interest in their patients; and I have myself witnessed many instances where a medical gentleman has paid all the attention to a sick negro that he could have done to his master, sitting up with him for nights, or, if he left him to take a few hours' sleep, giving injunctions

* "A Practical View of the Present State of Slavery in the West Indies: by Alexander Barclay, lately and for Twenty-one Years resident in Jamaica." 3d Edit. 1828. We recommend the perusal of this work to all who wish to get correct notions upon the question of slave emancipation.—*Ed.*

to the attendants to call him up immediately, if any change should take place. It is almost unnecessary to add, that every article in the shape of medicine (including port and Madeira wine, &c.) likely to be useful, is always afforded. In short no expense or trouble is spared.

One of the best disposed and most trustworthy women on the estate, is sick nurse, to attend the hospital; her duty is to keep the hospital, and the sick in it, clean, and to cook such victuals for the patients as may be prescribed. I may also notice, that besides the attendance of the medical practitioner, the hospital doctor, and sick nurse, a negro dangerously ill is always allowed the presence of some of his own family.

In every hospital there are, of course, separate apartments for the men and the women; and generally an apartment where delinquents are confined in the stocks.

The NURSERIES are neat buildings, on a ground floor, with platforms for the children to sleep upon, and a spacious yard enclosed as a play-ground. They are under the superintendence of the best nurses, and however able the parents may be to provide for them, they are supported by the master with the food best adapted for their age, such as oatmeal, rice, and a pot of good soup for the whole once a day.

The same author also, speaking from actual knowledge derived from personal observation, details the various measures which are in operation for the education of the slaves and for their religious improvement; and these facts he opposes to the statements of the abolitionists in so forcible a manner, that we could only imagine that these good people, living in a free country, and picturing to themselves the dreadful horrors that, in their opinion, are necessarily attendant upon slavery, had dwelt so long upon the heart-rending representation, that they first imposed upon themselves, by believing in the existence of their own fanciful creations, and then, in their misdirected zeal, endeavoured to impose upon the public, by publishing as facts the impostures of their own credulity.

The following extracts, however, as they serve to shew not only the existence of good measures, but the fruit which they are day by day bringing forth, will give the public some idea of the extent of the measures which are

in action for the benefit of the slave, and of the zeal and perseverance with which they are supported.

The following is an extract from the Report of the Branch Association of the "Society for the Conversion of Negro Slaves:" published in "The Barbadian," of Sept. 9, 1828.

The delay of the Report beyond the usual period of publication, although in itself a matter of regret, has afforded opportunity for ascertaining more thoroughly the progress of Religious Knowledge amongst the Slave Population of this island and the beneficial effects of Christianity on their habits.

The labours of the Catechists on the estates in the several parishes, have been, in most cases, continued; and when the Committee observe that in many of the parishes there has been an addition of persons of colour to the congregations, and also that the number of communicants have increased, they cannot but hope that the Form of Prayer used by the Catechists, and the Lectures delivered by them in their several visits, have been, under the Divine blessing, very instrumental to this great end.

In connexion with this portion of their detail, the Committee congratulate the public on that very important measure—the abolition of the Sunday market. The example of the principal town in enforcing the late Act respecting the observance of the Sabbath, must, on many accounts, operate on the other parts of the island; and the Committee cannot but trust, that the efficient manner in which the Sunday markets have been put down in Bridge Town, may be followed everywhere. They further hope that provision will be cheerfully made for the erection of additional places of Worship, where those persons may attend, whom the profane use of the Lord's-day has hitherto withdrawn from the public service of the Church.

As a desire on the part of the slaves for instruction on a more extended system than that pursued by the Catechists, has been found to evince itself, your Committee would gladly notice correspondent exertions for meeting and encouraging these feelings; nor can they conceive a plan less open to objection, than that devised, and now partially in operation, under the guidance of the Lord Bishop of the diocese. Your Committee, in the process of this well-arranged scheme, hope to see the body of Catechists merged into that of Sunday schoolmasters; and a higher class

of readers to plantations on Sundays, acting under the immediate superintendence of the Rectors. Some stations have already been selected, in places remote from the parish Churches, where, until Chapels of Ease can be provided, a short service is read, and Bishop Wilson's, or other duly authorized plain discourses, are delivered by the readers, who are, in most cases, young candidates for Holy Orders.

And here your Committee gladly advert to the advance made in the establishment of Sunday Schools, for adults as well as children. To read the Scriptures is an object of eager desire among many of the slaves; and it is most earnestly to be hoped, that instruction in reading, which has been so long and so successfully continued on the Society's estates, as well as a few others in this island, and in many of the other colonies, will no longer be withheld—especially when this mode of gaining sacred knowledge, with the Bible in their hands, is contrasted with the uncertain, limited, and transitory instruction, when merely oral, depending on the leisure, ability, and patience of another.

Your Committee would, under this head, advert with thankfulness to a new and munificent grant of the "Society for Promoting Christian Knowledge," communicated through the Bishop. By this liberal provision, there is secured, on application to his Lordship, a supply of elementary books, &c.; and the facility afforded for the establishment of small parochial, or lending libraries, among the poor, where books are scarce and dear, may surely be regarded as an important object.

Agreeably to an early resolution of the Committee, with the intention of affording all possible encouragement to Sunday Schools, your Committee have, in many instances, authorized the Treasurer to grant small remunerations, not exceeding 10*l.* currency per annum, to teachers of Sunday Schools—either to the master himself, or to approved scholars from the daily school; and in proportion to the extent of their funds, they will continue most readily to promote this simple plan of instruction. The advantages arising herefrom are evident. No time is thus lost to the Proprietor—to the slave, the association of religious knowledge with the Lord's-day, and with habits of frequenting the House of God, must be invaluable. To go one step further.—"With an hour or two given every day, on the estate, to teaching the

children to read, and with the Sunday School, and other instruction on the Sunday on one or more principal estates (when remote from the parish Church), much, under God, may be anticipated."

Your Committee have observed with much pleasure a school for the indigent free persons of colour and slaves recently opened in the Hole-town, in the parish of Saint James, which has at present forty-four children; and another near Oistin's, in the parish of Christ Church, consisting of forty-nine children; two have been also lately opened in the populous division of the Bay, in Bridge-town, one for boys, and the other for girls—the number in the boy's school, thirty-two, and in the girl's, forty-three.

In a place so populous as Bridge-town, it was foreseen, that many whose Sabbaths, during the continuance of Sunday markets, were spent in trafficking, or in idleness, if not in vice, might be induced, by a service at a later hour, to attend Divine worship. For this purpose the Cathedral is now opened at a quarter before seven; and judging from the appearance of the Church during a course of Lectures on the Creed, delivered by the Venerable the Archdeacon, the liveliest hopes may be entertained of their benefiting a part of the inhabitants who have been strangers to the House of God.

The following is an extract from the Second Annual Report of the "Society for the Education of the Coloured Poor, and for other Charitable Relief," which appears in "The Barbadian," of Sept. 16, 1828.

The Committee in reporting the proceedings of the Society, most humbly praise and give thanks to Almighty God, for the many blessings bestowed upon them, and for the success that has hitherto attended their humble endeavours.

The fundamental principles of the Institution have been strictly adhered to the past year; that is, of imparting religious instruction to the poorer classes of the coloured community, both bond and free—clothing the naked, feeding the hungry, and giving Christian burial to the dead.

The Committee have the satisfaction of stating, that there are at present under instruction one hundred and six free boys, sixty-one free girls, one hundred and two slave boys, and eighty-three slave girls—making a total of three hundred and fifty-two. Twenty-four

boys and seven girls are clothed by the Society, including two Brazilian boys, brought to this island by the Buenos Ayres armed brigantine *Brantzen*, John M'Kay, master, and left on shore by him, and afterwards given up to the Society by his Honour the President in Council. Those boys are now receiving education, and are boarded at the Society's expense. There are eight Pensioners at the Asylum, for whom two dressed meals are daily provided, and nineteen out-pensioners. The Society have buried seven pensioners, and three other persons, whose friends were not able to defray the expenses of a decent Christian interment.

Of the many persons who have been received at the Asylum, labouring under sickness and want, several have recovered, and resumed their former occupations—one a sailor, who was landed in ill health from a schooner, and conveyed to the Asylum, where he was received and duly attended to. It is with heartfelt pleasure the Committee can state, that this man recovered, and has resumed his calling. The Committee most thankfully acknowledge the kind and gratuitous attendance of Dr. W. J. King in this case, and all others connected with the Society.

The Committee have been enabled, from a generous and liberal-minded public, to do much in their humble way; but they regret, that the calls on the Society, for the last year, have been more numerous than it was in their power to meet. Encouraged by a recollection of past favours, they trust it will be in their power to answer more fully the benevolent purposes of the Institution the ensuing year.

They have in contemplation the enlargement of the Asylum, which is at present very confined, and in a ruinous state; for which purpose they have purchased a spot of adjoining land. In this undertaking, the Committee beg leave to call on the public for their patronage and support. They trust their appeal will not be in vain when it is considered, that they have no other means of carrying on this work of charity but by gratuitous contributions, and the sums which have been kindly voted by the vestry of St. Michael's parish for the last two years:—25*l.*, the remaining balance for the last year, and 25*l.*, one moiety for this year, have been received, for which they beg to offer their best thanks.

The Committee feel much pleasure in

stating, that a Sunday School has been established by the united exertions of the Lord Bishop and Curate of St. Mary's Chapel (the Rev. J. H. Pinder), in the boys' school room; upon which establishment there are ten male adults, twenty-nine female adults, fifty boys, and sixty-one girls—total one hundred and fifty—who attend the school at nine o'clock in the morning, and two in the afternoon, and from thence proceed to St. Mary's Chapel, to attend divine service.

The slave population in the town and its vicinity have thus an opportunity of receiving religious instruction on the Sabbath; and the Committee trust it will have the effect of producing a great moral improvement in this class of the community.

The Society's income for the year is 355*l.* 14*s.* 10*d.*; expenditure 330*l.* 10*s.* 5*d.*; leaving a balance in favour of the Society, 25*l.* 4*s.* 5*d.*

The schools are in an improving state—twenty-four boys quitted school for different employments during the last year.

The following is an extract from the Second Annual Report of the "Ladies' Branch Association for the Education of Female Children of the Coloured Poor, on the Principles of the Established Church of England," taken from the same paper, under date of 19th Sept. 1828.

The Committee in presenting the Second Annual Report of their proceedings, have to acknowledge with fervent gratitude the continuance of the Divine favour, on their humble endeavours to promote the objects of the Association. The school, under the superintendence of the committee, now receives 144 girls, 61 of whom are free, and 83 slaves. They have satisfaction in being able to state, that these children are daily improving in Christian knowledge; and their progress in reading, writing, and needle-work, is at the same time very considerable.

Next to the Divine Blessing, the Committee regard the aid of a benevolent public, and the liberal and efficient patronage which has been bestowed on this Institution, as the cause of its present promising and improving state; and they look forward with humble confidence to the same sources for future support.

The income of the Association this year amounts to 173*l.* 11*s.* 4*d.* and the expenditure to 171*l.* 10*s.* 8*d.* leaving a

balance of 2*l.* 0*s.* 7½*d.* as will be seen by reference to the Treasurer's account

In the island of Antigua, a Society for aiding the education of poor children was established last year, and its first Annual Report was delivered on the 22*d* of Sept. last. The object of this Society is to act in aid of the "Society for the Conversion and Religious Instruction of the Negro Slaves," by providing decent clothing to such children of the poor as, not being entitled to parish relief, were unable to provide clothing; and in effect were precluded from participating in the benefits of education. After detailing the auspices under which the Society was founded, and the encouragement with which it has been supported, the Report details the actual good which has been done.

The number of Girls clothed since the month of March, amounts to 8, who have each received two suits of white and brown linen, which were made up by themselves at the School; and another Girl has received a pair of shoes.

The total number of Boys and Girls furnished during the twelvemonths is 45 of the former, and 9 of the latter, and the cost of materials amounts to 15*l.* 13*s.* 0½*d.*; but there remains a surplus of several articles, to the amount of 45*l.* 9*s.* 11½*d.*, leaving the true expenditure for this period, 112*l.* 3*s.* 1½*d.*—The number of Donors is 86, and the total number of Annual and Monthly Subscribers is 275, from whom has been collected the sum of 364*l.* 14*s.* 1½*d.*, from which deduct the expenditure of 157*l.* 13*s.* 0½*d.*, and there will remain a cash balance of 207*l.* 1*s.* 1*d.* now in the Treasurer's hands.

We have only one more extract to add; and this will shew that, while ample provision is endeavoured to be made for dispensing to the slave the advantages which must flow from an elevation of his moral and religious character, and also for training up his children "in the way they should go," according to the true scriptural meaning of the injunction, those who are engaged in this holy employment are not so dazzled by the brightness of the object, for whose attainment they labour, as to overlook the temporal necessities of the objects of their care. The following extract is from the Third Annual Report of "The Ladies'

Association for the Relief of the Indigent Sick and Infirm of Bridge Town and its Environs," taken from "The Barbadian," of the 9th Sept. 1828.

The Committee, in presenting their Third Annual Report to the public, cannot repress the gratification which they experience at being enabled to state, that the objects contemplated at the formation of this Association, have been now unremittingly pursued for three years.

It would be as impossible to enumerate all the cases of relief which has been furnished to individuals during this period, as it would be tedious to dwell on the detail of the particular nature of any single instance. They trust, however, that they may affirm, without fear of contradiction, that in no instance have applications of the *destitute* "sick and infirm" been neglected. At the same time they confess that their means have often been inadequate to relieve many distressed objects to the extent which their feelings prompted, and peculiar circumstances seemed to demand; yet it must give satisfaction and comfort to every individual who supports this useful charity to reflect, that through their liberality any alleviation, however small, has been afforded to a fellow-creature labouring under disease and want.

The average number of those distressed objects to whom a dinner has been supplied, may be estimated at sixty-eight throughout the year. In two former Reports it was noticed, that a certain number of children of the poorer sort (day scholars at the Central School) received a dinner daily; but as the Vestry have within this year directed that the monthly pension which they used to allow them, should be applied to the purpose of furnishing them with a meal daily at the Schools, and have also increased the sum formerly granted, in order fully to meet the expense, the aid of the Association in this respect is no longer necessary.

The number of out-pensioners, to whom allusion was made in the Report for last year, is now twenty-two, who continue to receive the usual comforts which have been formerly specified. During this year, the Association have afforded relief to eleven seamen who were in great need during the time of illness, and who were recommended to their notice by medical gentlemen, to whom the Society are greatly indebted for their readiness in meeting their wishes, and in furthering the objects of the Association. They have also succeeded in obtaining situations

in families for nine females as servants on wages. The Association assist in maintaining three orphan girls, one of whom is yet at school.

The purchase of the house and premises, as stated in the last Report, was at that time rather anticipated than effected; indeed it was admitted that there was a balance of 170*l.* still remaining unpaid. The Committee have now the pleasing duty of announcing, that they have completed the purchase—a duty rendered more pleasing, when they advert to the source whence the funds for this purpose were raised. It is owing to the industry, taste and zeal of the ladies who proposed a Bazaar for this object, aided by the exertions of many of their female friends not immediately connected with the Committee, but who contributed a large proportion of articles of ingenuity and elegance, that the Association have secured to them a permanent establishment where the diet is prepared and distributed, and where, in cases of extreme urgency, they may receive any distressed females into their Asylum, as they have on some occasions already done. The sum realized by the last Bazaar amounted to 309*l.* 16*s.* 10*d.* which has been applied exclusively to the design for which it was raised.

To all those kind friends by whose contributions and exertions the funds of the Association have been so greatly augmented, the Committee tender their sincerest thanks.

After payment of the balance of 170*l.* for the house, &c. (together with the interest,) it was deemed expedient to expend part of the surplus in repairing the buildings belonging to the Association. These repairs were made under the inspection of Mr. Herbert, to whom the Committee beg to offer their best thanks for the very liberal manner in which he acted on the occasion. The premises are now in thorough repair, and there still remains in hand, from the Bazaar fund, 66*l.* 12*s.* 5*d.*

The old materials which were taken down at the time of the repairs, were given to some of the pensioners of the Association; and a further sum of 9*l.* 1*s.* 2*d.*, by which their houses were secured from wet, and rendered less uncomfortable.

To the "Associated Amateurs of the Fine Arts," the Committee beg to offer their warmest acknowledgments, for giving them the profits of nine days' exhibition at the Picture Gallery, which amounted to 38*l.* 18*s.* 1*d.*

The Committee have this year to lament the loss of Dr. Frazer, one of the most zealous and valuable friends of the Association from the earliest period of its formation.

The Committee cannot conclude this part of their Report without acknowledging their obligations to all those friends of the charity who continue to support its interests, whether by subscription, donations, or by gifts of articles of food; and they confidently trust, that the liberality of the friends of the Institution, and of the public in general, will enable them not only to continue to afford the relief which they now do to the distressed, but also with the help of the next Bazaar, to provide a Hospital, where very indigent sick females may have medical assistance, and such shelter afforded them as the present confined limits of the Dispensary will not admit of. The Committee hope that this plan will ere long be carried into effect to the increased comfort of numbers of their poor brethren, during the painful season of illness, so trying under the most favourable circumstances, to the true and lasting gratification of all concerned in so charitable a work, and to the glory of God, who is most acceptably praised when compassion is shown by man to his brother.

One word in conclusion. When the various institutions, of the existence and operation of which these extracts furnish lively and interesting proofs, are considered, and their importance duly appreciated, are we asking too much, in begging our readers to pause before they give implicit credence to the statements which are made of the continuing miseries of the slaves, the heartless apathy with which their sufferings are regarded by those in power, and the still more horrible cruelty with which the ruthless slave-owners wield the iron sceptre of their tyranny? It may, indeed, be said that we have not furnished proof that the benefits we have detailed are extended to every slave, or that many instances of individual hardship or oppression may not occur. Is it to be expected that we should? Is it over the land of slavery alone that the curse of Adam hangs? and are there not civilized and enlightened countries, whose annals would give proofs that within their blissful confines, sin brings forth her

full harvest of fraud, oppression, and of blood?

Why then is it that those who claim to themselves the title of "emancipators," seek to make impressions upon the unwary, by recounting some dreadful tale of cruelty or of blood, the particulars for making up which they need not cross the Ocean to procure, but may find, with too sure a chance of success, in the weekly and daily, catalogues of crimes committed in their own land? Why is it that these parties, so anxious for the welfare of the slave, never mention, or, if they mention, attribute no import-

ance to the measures which we have shewn to be in operation, and to be bringing forth, day by day, such enduring and increasing benefits? Truth is *our* object; and we confidently hope, that if a knowledge of the *facts* we have stated (as we know they are true) is circulated, the result will be, that the holy name of religion will not be aspersed, as it oftentimes is, by being brought forward to advance schemes founded in fallacy at least, if not in fraud, and that rational and sober views will be taken of a question so intimately connected with the vital interests of the State.

SOCIETY FOR THE CONVERSION OF NEGRO SLAVES IN THE WEST INDIES.

NEVIS BRANCH ASSOCIATION.

A GENERAL Meeting of the Members of this Association, in union with "The Incorporated Society for the Conversion and Religious Instruction of Negro Slaves in the British West-India Islands," was held in the town of Charlestown, on Tuesday last, the 7th day of October, when the children of the Free School were first examined, in their respective classes, and their progress generally approved of; the Hon. and Rev. D. G. Davis especially expressed his conviction that great improvement had taken place since the late visit of the Bishop and Archdeacon of Barbados.—The accounts of the Treasurer were adduced, leaving a balance of *1*l.* 19*s.* 2*d.** in favour of the Institution: after which several resolutions were moved and passed, and the annual report submitted.

The Committee, on a retrospective view of the proceedings of the past year, were happy to notice something like a revival of those well-directed exertions, which, at the commencement of this Institution, were accompanied with such success; but which have been since rendered languid and inefficient by the absence from the island of some, and by the death of other valuable friends of this Association;

particularly by the death of the Rector of St. James's and St. Thomas's parishes, whose vacancy, it is much to be regretted, has never been supplied; and by the resignation of the Rev. Mr. Parham, Rector of St. Paul's, in April, 1827, from which time the living continued vacant till December, when it was supplied by the present incumbent, the Rev. H. J. Leacock. Notwithstanding these great and discouraging hindrances, which tended considerably to impede the progress of the work, the Committee feel assured that the statement which they are enabled to lay before the meeting, is calculated to afford some satisfaction to all who feel an interest in the utility of the Institution.

The Committee had received communications from the Rev. Mr. Pemberton, and the Rev. Mr. Leacock, containing, under existing circumstances, very favourable reports of the schools in their respective parishes; as well as from Mr. Collins, Catechist of Lowland, respecting the progress and advantage of catechetical instruction in the parishes of St. Thomas, St. James, and St. Paul.

The Committee therefore venture humbly to hope, that much good, by

the blessing of God, will be effected by the laborious and indefatigable exertions of the instruments which are at present engaged in the work; and they beg to commend to the patronage and support of a liberal public, the interests of an Institution, which, if properly conducted, is so well calculated to

benefit society, and to promote the eternal welfare of individuals.

The report, and general proceedings of the day, excited the greatest satisfaction of all present. The subscriptions were renewed, and a number of names added to the list.

CARDIFF SCHOOL FOR THE EDUCATION OF THE POOR.

Thirteenth Annual Report.

THE Committee of the supporters of this Institution for the furtherance of civilization, correct morals, and religion, in surrendering the charge committed to them for the last year, cannot refrain from congratulating themselves and the friends of the establishment on the prosperity and considerable success which have attended their exertions, and the very meritorious labours of the principal and subordinary teachers. The numbers are, of boys, 100; of girls, 62. The majority in both schools consists of very young children, a circumstance which your Committee is the rather pleased with, as it proves to the public, that the education furnished by these schools fills up judiciously the space between extreme infancy and more advanced childhood, and that the objects of your charitable care show no repugnance to be laboriously employed, as soon as their strength admits of occupation, but that they thankfully undertake the most humble offices for the sake of being industriously engaged.

They have also much pleasure in reporting that the conduct of the children in both schools, as to attention, diligence, good manners, and obedience, has been on the whole satisfactory.

The Lord Bishop of Winchester, who honoured your last annual meeting with his presence and co-operation, has since been translated to one of the most exalted sees in the province. But your Committee are not without hope that the illustrious and learned Prelate, now presiding over this see, will take up the fallen mantle of his

predecessor, and add the weight of his distinguished character to the strengthening of your righteous cause and warfare against ignorance and immorality.

Your Committee have also to mention with regret the loss the schools have sustained in the promotion of one of their Secretaries,* to an important incumbency in this diocese. He was indeed worthy both here and elsewhere of carrying into detail arrangements, which a Van Mildert and a Sumner might have laid down for him in outline. They trust, however, that he will not entirely forsake your cause, but will permit himself to be still enrolled among its supporters.

Your Committee have the satisfaction of announcing, that the funds of the school wear a more promising appearance than they did at the last anniversary, although continued exertions are still necessary to increase them, so as to enable your Committee to complete the new buildings.

Your Committee congratulate themselves and the subscribers on an accession to the number of their friends, and they are confident, that the more the Institution is properly known, the more its worth will be appreciated. Arguments are not wanting to prove the utility, nay, the necessity, of these nurseries of better times. Your Rev. Preacher† most luminously entered

* The Rev. Thomas Stacey, Rector of Gellygare.

† The Rev. W. D. Conybeare, who preached the annual sermon, on the 27th July, 1828.

into a complete defence of all your proceedings, on grounds which no serious man can dare gainsay; and the Committee take this opportunity, in the name of the subscribers, of tendering him their cordial thanks for his forcible and eloquent discourse.

They would, in conclusion, entreat the public to bear in mind the principle upon which the whole system of the school hinges, namely, of swaying the minds of the young into a sense of duty by the exhibition of the example and immediate presence and interpo-

sition of their superiors. Your Committee invite all to become schoolmasters and mistresses to these helpless objects, in that "wisdom, the beginning of which is the fear of the Lord," and in that knowledge, which alone "maketh wise unto salvation." They, for their own part, have endeavoured so to act during their stewardship for the subscribers, as to be successful instruments of well intentioned benefit, and to merit that "honour which cometh from God only," "the praise which endureth for ever."

NATIONAL SOCIETY.

At a Meeting on the 12th, and an adjourned Meeting on the 19th instant, the Schools of the following places were received into union:—Aberdare, Glamorganshire; Christ Church, Bradford, Yorkshire; Wilsden, Bradford, Yorkshire; Bourne, Lincolnshire; St. Peter's, Derby; Epsom, Surrey; St. Day's, Gwynnap, Cornwall; Hendon, Middlesex; Hessele, Westminster Hall; Haslingfield, Cambridgeshire; Hillingdon, Middlesex; Marsden, near Hud-

dersfield; Larden, in Shipton, Salop; Leigh, Worcestershire; Pillgwenly, in Newport, Monmo.; Weston Turville, Berks; Wootton, Berks; Writtle, Essex.

The following Grants were also made:—St. Peter's, Derby, 130*l*.; Bream, in the Forest of Dean, Gloucestershire, 150*l*.; Writtle, Essex, 35*l*.; Epsom, 100*l*.; Wootton, 15*l*.; Birstall, near Leicester, 30*l*.; St. Day's, Gwynnap, 50*l*.; Haslingfield, 50*l*.; Keighley, York, 250*l*.; Wilsden, 100*l*.

POLITICAL RETROSPECT.

DOMESTIC.—The health of his Majesty, which has, latterly, been a subject of much anxiety to the nation, is now completely restored, and he has resumed his customary habits of exercise, driving almost daily to Windsor Castle, to superintend the alterations carrying on there. His visit to town, usually made at this season, is eagerly expected, as a means of removing the gloomy surmises which have agitated the public. The Duke of Clarence has likewise recovered from the severe indisposition by which he was lately attacked.

The weather, during the last two months, has been uncommonly mild and genial, generally dry, yet with sufficient intervals of moisture to promote the growth of the autumnal crops, and preserve the soils of every description in that state which is most favourable to agricultural operations. We speak from personal observation, made during a journey of several hundred miles through the midland and western counties. The strong clays, of all descriptions of land the one most difficult to work, has been every where found in that peculiar tilth so constantly

desired, but so seldom met with by the farmer. The turnip and potatoe crops are abundant; and the latter, which is well ripened, has been raised and stored under the most favourable circumstances for its preservation. The early sown wheats spring well, and, from not experiencing any superabundant moisture, may be expected to stand the winter safely, even should it prove severe. The general report of the wheat crop of the last harvest is, that it does not yield well; and the report appears to be correct: but there can be no real ground of alarm at the deficiency; for so large a number of stacks, from the preceding harvest, as are at present standing abroad, can scarcely be remembered. The ports have been opened to foreign wheat at the lowest duty. In the cider countries, the crops are considerably above those of an average year. Complaint is made of rot amongst the sheep in some districts; but as this often occurs at this time of the year, it may be hoped that it is only the usual periodical of the season. The demand for wool of every description has been great, but without any material influence on the price.

FRANCE.—The war between this country and Algiers appears to be drawing towards its termination. A French brig, having approached nearer than usual to the town, received a communication from the Dey, requesting him to forward despatches to the Captain of the *Brettonniere*, who commands the blockade, in which were contained proposals of peace, which have of course been transmitted to the French government. The particular articles have not transpired, but are stated to be very favourable to France, and will be readily accepted, as that power is desirous of having her whole naval force at liberty to proceed to the Levant if necessary. Many vessels from the Italian sea-ports have been engaged as transports, all the contracts being for three months certain, and not a vessel hired without undergoing a rigorous examination. A brother of Ibrahim Pacha, with some other young Egyptians, who are going to Paris for their education, have arrived at Toulon.

PENINSULA.—The Eastern provinces

of the Spanish monarchy having been pretty generally reduced to obedience, the kingdom may be considered as in a tranquil state. The number of arrests have been great, nor have they yet ceased. The most obnoxious of the prisoners have been sent to Ceuta, the most hopeless of captivity in the present dominions of his Catholic Majesty. Negotiations continue to be carried on with the French ministry for the liquidation of the expenses incurred by the latter in the occupation of the Peninsula. The demands of the court of Paris certainly are not exorbitant; but Spain is too much exhausted to comply with them.

The spirit of the Constitutionalists in the northern provinces of Portugal continues to revive, and displays an energy which may be expected to produce a better state of affairs. The open country is in their possession; and though they have not yet occupied Oporto, yet they have established their head-quarters at Braga, whence their leader, Serpa Pinto, maintains a correspondence with the Constitutionalists of the south. This, together with the arrival of the young Queen, Donna Maria, in England, the news of which had reached Lisbon some time since, have evidently increased the embarrassment of the cabinet of Don Miguel.

The fever, which raged at Gibraltar with such destructive violence during the last three months, was beginning to abate when the last accounts came away; and the rains, which were anxiously looked for as likely to terminate the malady, had begun to fall. As generally happens in such circumstances, the virulence of the disorder is increased in the unhappy subjects of it, in proportion as the number of them is decreased. The new cases were reduced from about eighty or ninety daily to something below fifty, whilst the daily number of deaths equalled that at any former period. This awful scourge has equally affected the inhabitants and the garrison; and to add to their miseries, several of the medical practitioners there fell victims to it soon after it first broke out. It is delightful to record, that, during this period of affliction, the Spanish authorities have manifested the most ardent

desire to contribute, by every means in their power, to the relief of the sufferers, and Ferdinand has most graciously presented to the governor one thousand foregas of wheat, to be distributed amongst the poor, whose sufferings, from the entire stagnation of trade and want of employment, are very severe.

SWEDEN.—A new treaty of commerce has been concluded between the Emperor of Russia and the King of Norway and Sweden, agreeing that the Russian vessels, as well as those of Norway and Sweden, shall be in the respective harbours belonging to each power on an equality with the national vessels with regard to port duties, both in entering and clearing out.

RUSSIA AND TURKEY.—The reduction of Varna has been effected, whether by fraud or force does not appear. The intelligence from Vienna asserts that the Russian general found means to corrupt the integrity of Jussuf, the second officer in command within the fortress, who, with his own immediate troops, laid down their arms, and thus rendered the Captain Pacha unable to prolong the contest, and he accordingly surrendered the fortress, on condition that he should be allowed to march out with the remainder of his troops free. The town is, however, scarcely anything but a heap of ruins, the houses being almost battered to pieces during a heavy bombardment of seventy days, thus rendering the bravery of the defence still more striking. Immediately after the occupation, Prince Eugene of Wirtemberg was despatched at the head of a considerable detachment in pursuit of Omer Vrione, who had retreated on the high road to Constantinople, but was unable to come up with him, and halted at the village of Petrokoi, sending out advanced piquets along the banks of Kametchik. Count Wittgenstein's army is pushed forward to assist in the siege of Silistria, which must be either speedily carried or abandoned, as the nature of the surrounding country is such, that a win-

ter campaign is not practicable. At Crajora, the Turks have received a considerable reinforcement, with the intention of making another irruption into Little Wallachia, and are now assuming such a formidable attitude in that quarter, that General Geismor has been compelled to send the most urgent and pressing entreaties for assistance to enable him to make head against them.

The evacuation of the Morea has taken place. Ibrahim Pacha has taken particular care of his cavalry, and would not suffer a single horse to be left behind, intimating that he had expectations of being speedily recalled to mingle in European warfare. The expedition from France arrived previous to his departure, and landed bodies of troops to take possession of the different fortresses. Not meeting with the reception they expected, General Higonet was sent to the Governor of Navarino to demand why the fortress was not surrendered, and received for answer, that the Porte not being at war with either France or England, no act of hostility would be committed against either of those powers, but the place would not be given up. Orders were therefore immediately given to march against it, and an ancient breach being rendered practicable, the troops penetrated into the town, and thence to the citadel, without meeting the slightest resistance. Though the fortifications of Navarino were in a ruinous condition, the citadel was well provided with magazines of ammunition and provisions, and an effective garrison of above five hundred men, which were directly embarked for Alexandria with their arms and baggage. The same system of non-resistance was pursued at Modon and Coron, and similar means were employed for their occupation. These two fortresses were also well stored with the means of defence, and the former is very strongly fortified. Coron is to be surrendered to the Greek government as soon as it shall send regular troops to occupy it.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Harrison, T.	Head Mast. of Maidstone Grammar School.
Jebb, M.	Dom. Chapl. to the Bishop of Limerick.
Monson, John	Chapl. in Ordinary to the King.
Neyler Thomas	Mast. of the Royal Free Grammar School, Marlborough.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Banks, S. H.	Dullingham, V.	Camb.	Ely	Mrs. Pigott
Birkett, William ..	Preb. of Hatherton, in Coll. Ch. of Wolverham.	Warwick	Lichfield	D. & C. Wolverham.
Blick, Francis ..	{ V. of Tamworth, to Preb. of Pipa Parva, in Cath. Ch. of Lichfield	Warwick	Lichfield	Bp. of Lich. & Cov.
Bowe, William	Preb. of Compton Dundon, in Cath. Ch. of Wells	Suffolk	Norwich	Bp. of Bath & Wells
Bruce, C. Boyle ..	St. James, Southelmham, R.	Suffolk	Norwich	A. Adair, Esq.
Colville, William	{ Bayham St. Peter, R. and Brome, R.	Suffolk } Norfolk }	Norw. }	{ N. L. Acton, Esq. Rev. N. Colville, D.D.
Connor, John ..	{ Sudbourn, R. with Orford Ch.	Suffolk }	Norwich	The King
Dowland, J. J. G.	{ V. of Winterborne Whitchurch, and V. of Turnworth, to Broad-Windsor, V.	{ Dorset Dorset }	Bristol	Bp. of Salisbury The King (by lapse)
Freer, George ..	{ V. of St. Neot's, to Yaxley, V.	Hunts. }	Lincoln	Lord Chancellor
Gooch, C. J.	{ R. of South Cove, to Toppesfield, R.	Suffolk }	Norwich	Sir T. S. Gooch, Bart.
Leighton, Francis..	Cardeston, R.	Salop	Hereford	Sir R. Leighton, Bt.
Moor, E. J.	Kesgrave, P. C.	Suffolk	Norwich	Sir J. G. Shaw, Bt.
Revell, S.	Wingerworth, P. C.	Derby	Lichfield	Dean of Lincoln
Richards, G. P. .	{ Kew, V. and Petersham, Ch.	{ Surrey Surrey }	Winchest.	King's Coll. Camb.
Salwey, Thomas ..	St. Florence, R.	Pembroke	St. David's	St. John's Coll. Camb.
Webber, Charles ..	Deanery in Coll. Ch. of	Ripon	York	The King
Young, William ..	Aller, R.	Somerset	Bath & W. Emman.	Coll. Camb.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Champagne, George	Canonry in Coll. Ch. of	Windsor	Salisbury	D. & Cns. of Windsor
Costabadie, J.	Wensley, R.	York	Chester	Ld. and Lady Bolton
Cranmer, Richard ..	Mitcham, V.	Surrey	Winchest.	J. Cranmer, Esq.
Dashwood, Horat.	{ Marketshall, R. with Caistor, R.	{ Norfolk Norfolk }	Norwich	J. R. Dashwood, Esq.
Martyn, Claudius..	Ludgershall, R.	Bucks	Lincoln	Mrs. Martyn
Moore, J. Lovell ..	Bengeo, V.	Herts	Lincoln	T. B. Byde, Esq.
Pitchford, J.	{ Colwich, R. with Frodswell, Ch.	{ Stafford Stafford }	Lichfield	Bishop of Chester
Walker, William ..	Sutton St. James, P. C.	Lincoln	Lincoln	V. of Long Sutton

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Cullen, John	Stockport	Chester
Ellershaw, Christopher	Folkingham	Lincoln
Harman, John	Baschurch	Salop
Howell, Richard	Chipping Sodbury	Gloucester
Hughes, William Hooker	Smeeth-hill	Kent
Messiter, John	Woolwich	Kent
Procter, James	St. Helen's	Lancaster
Walker, R.	Wem	Salop

UNIVERSITY INTELLIGENCE.

OXFORD.

The Honorary Degree of M. A. has been conferred on George Cotes, Scholar of Trinity College, the successful candidate for a Writership in India given by the Right Hon. Charles Watkin Williams Wynn as a prize for competition among the junior Members of the University.

Mr. Wynn having offered another Writership as a similar prize for competition among the junior Members, it was unanimously resolved in Convocation, "That the thanks of the University be returned to Mr. Wynn for this additional mark of his liberal attention; and that his offer of the Writership be accepted."

ELECTIONS.

The Rev. Edward Bouverie Pusey, M.A. late Fellow of Oriel College, has been appointed to the Regius Professorship of Hebrew, and the annexed Canonry of Christ Church, vacant by the death of the Rev. Dr. Nicoll.

Mr. C. Waring Faber, M. A. and Scholar of University College, has been elected Vinerian Scholar, in the room of the Hon. Philip Henry Abbot, M. A. Student of Christ Church, recently elected a Vinerian Fellow.

Ambrose Goddard Lethbridge, B. A. has been admitted actual Fellow of All Souls' College; and William Reginald Courtenay, S. C. L. of Christ Church, and George Cary Elwes, B. A. of Trinity College, have been admitted Founder's-kin Fellows; and Fred. Gooch, S. C. L. of Christ Church, John Robert Kenyon, S. C. L. of Christ Church, and Norman Hilton Macdonald, S. C. L. of Oriel College, have been admitted Probationary Fellows of the above Society.

Edmund Hammond, M. A. Scholar of University College on Sir Simon Bennet's Foundation, has been elected Fellow of that Society on the same Foundation.

The Rev. John Besly, M. A. Fellow of Balliol College, has been appointed to the office of Sub-Librarian of the Bodleian, vacant by the resignation of the Rev. Dr. Bliss.

Degrees conferred.

BACHELOR AND DOCTOR IN DIVINITY,
by accumulation.

Arthur Benoni Evans, St. John's Coll.

BACHELOR IN DIVINITY.

The Rev. Daniel Francis Warner, Magdalen Hall.

MASTERS OF ARTS.

Edward Rose Breton, Queen's College
grand compounder.

Thomas Partington, Studt. of Christ Church

Rev. John Justice, Christ Church.

Rev. James P. Matthews, Wadham Coll.

Rev. William Smith Dear, Wadham Coll.

Rev. Samuel Fox, Pembroke Coll.

Rev. Robert Appleton, Pembroke Coll.

Rev. William Job Charlton Staunton,
Magdalen Coll.

William Smythe, Student of Christ Church.

Rev. Francis Atkinson Faber, Scholar of
University Coll.

Rev. Henry Vere Hodge, Exeter Coll.

William Ramsden, Christ Church, grand
compounder.

Rev. William Henry England, Pembroke
Coll. grand compounder.

Rev. Richard Lateward Townsend, St.
Mary Hall.

James Alexander Auldjo, Pembroke Coll.

Rev. James Eveleigh, Worcester Coll.

George Dowell, Scholar of Trinity Coll.

Rev. Edward Duncombe, Brasenose Coll.

John Taylor, Brasenose Coll.

BACHELORS OF ARTS.

Rev. John Davis, St. Edmund Hall.

Thomas Clutton, Fellow of New Coll.

Charles Bradshaw Bowles, Exeter Coll.

Thomas Parry, Wadham Coll.

John Burland Harris, Trinity Coll.

William Robert Browell, Scholar of Pem-
broke Coll.

Evan Pugh, Jesus Coll.

Charles William Arnott, Exeter Coll.

Thomas Clements Parr, Christ Church,
grand compounder.

Thomas Octavius Foley, Queen's Coll.

Stephen Ralph Spicer, Worcester Coll.

Charles Buckner, Wadham Coll.

George Cooper, Wadham Coll.

Sir Stephen Richard Glynne, Bart. Christ
Church, grand compounder.

Henry Clark, Worcester Coll. grand com-
pounder.

Ayscough Fawkes, Brasenose Coll. grand
compounder.

Thomas Frederick Dymock, Balliol Coll.
grand compounder.

James Hare Wake, Queen's Coll.

John Atkinson Fulton, Michel Scholar of
Queen's Coll.

Charles Adams Bush, Queen's Coll.

John Marten Butt, Magdalen Hall.

Edward Grimmett, Magdalen Hall.

John William Watts, Magdalen Hall.

Hon. Arthur Lascelles, Christ Church.

William Boulton, Christ Church.

Thomas Bevan, Balliol College.

David John George, Scholar of Jesus Coll.

Thomas Edmondes, Scholar of Jesus Coll.

John Hockin Cartwright, Exeter Coll.

Charles Orlando Fletcher, Exeter Coll.

Thomas Gayfere, Merton Coll.

Henry Simon Charles Crook, Lincoln Coll.
 William Farwell, Trinity Coll.
 Richard Hopkins Harrison, Trinity Coll.
 Edward Acton Davies, St. John's Coll.
 Robert Guppy, Pembroke Coll.
 Daniel Dobree, Scholar of Pembroke Coll.

MARRIED. 4275-7
 The Rev. John Egerton Rathbone, M.A.
 Fellow of New College, and Vicar of
 Romford, Essex, to Arabella, second
 daughter of the late Edward Francis
 Colston, Esq. of Filkins Hall, Oxfordshire.

CAMBRIDGE.

The Rev. Gilbert Ainslie, Master of
 Pembroke College, has been elected Vice-
 Chancellor of the University for the en-
 suing year.

ELECTIONS.

The Rev. James Saunders, M. A. and
 John Gibson, Esq. B. A. of Sidney Sussex
 College, have been elected Foundation
 Fellows of that Society.

John W. Budd, Esq. B. A. and Richard
 T. Fisher, Esq. B. A. of Pembroke College,
 have been elected Fellows of that Society.

The Rev. W. Hanson, B. A. Fellow of
 Clare Hall, has been appointed Fellow and
 Tutor of Trinity Hall, in the room of the
 Rev. J. C. Ebdon, M. A.

GRACES.

Graces to the following effect have passed
 the Senate :—

To appoint Mr. Crick, of St. John's
 College, Mr. Baines of Christ College, Mr.
 Hare of Trinity College, and Mr. Thirlwall
 of Trinity College, Examiners of the
 Classical Tripos.

To appoint Mr. Isaacson of St. John's
 College, Mr. C. Smith of St. Peter's College,
 Mr. Jeremie of Trinity College, and Mr.
 Bayne of Trinity College, Examiners of
 the previous Examination in Lent Term
 1829.

To appoint Mr. Rose of St. John's Col-
 lege, and Mr. Hodgson of St. Peter's Col-
 lege, Examiners of the Classical part of the
 Examination of the Questionists, not can-
 didates for Honours, in January 1829.

To appoint Professor Whewell and Mr.
 King (Moderators of last year), Mr. Maddy
 of St. John's College, Mr. Myers of Tri-
 nity College, Mr. Birkett of St. John's
 College, and Mr. C. Smith of St. Peter's
 College, Examiners of the Questionists in
 January 1829.

A Grace having passed the Senate to the
 following effect :—"That those to whom
 the Sunday afternoon turns at St. Mary's,
 and the turns for Christmas Day and
 Good Friday, are assigned, shall, from the
 beginning of November 1823, to the end

of May 1829, provide no other substitute
 than such as are appointed in conformity
 with that Grace." The following persons
 have been elected, each for the month to
 which his name is affixed :

1828. Nov... Mr. Graham, Christ Coll.
 Dec... Mr. Melvill, St. Peter's.
 1829. Jan... Mr. Dealtry, Trinity.
 Feb... Mr. G. Waddington, Trinity.
 March... Mr. H. V. Elliott, Trinity.
 April... Mr. Rose, St. John's.
 May... Mr. Blunt, St. John's.

PRIZES.

The Seatonian Prize for the present
 year has been adjudged to the Rev. E.
 Smedley, of Sidney College, for his poem
 on "*Saul at Endor*."

The subject for the Norrisian Prize
 Essay for the ensuing year is—*The Doc-
 trine of Types, and its influence on the In-
 terpretation of the New Testament.*

Degrees conferred.

DOCTOR IN DIVINITY.

Rev. T. Gilbank Ackland, St. John's Coll.

DOCTOR IN PHYSIC.

John Burdett Steward, Pembroke Coll.

BACHELOR IN DIVINITY.

Rev. John Graham, Fellow of Christ Coll.

LICENTIATE IN PHYSIC.

Henry John Hayles Bond, C. C. Coll.

MASTERS OF ARTS.

Rev. Septimus Palmer, St. Peter's Coll.

Rev. Gawen Hodgson, St. John's Coll.

Rev. Burges Lambert, St. John's Coll.

BACHELORS IN CIVIL LAW.

T. P. Luxmoore Hallet, Fell. of Trin. Hall.

Herbert Jenner, Trinity Hall.

Rev. Thomas Dealtry, Catharine Hall.

Rev. Charles Burne, Trinity Hall.

BACHELOR OF ARTS.

Wm. M'Intosh Brookes, St. Peter's Coll.

Thomas Charles Pearson, B. A. of Trinity
 College, Dublin, has been incorporated of
 this University.

NOTICES TO CORRESPONDENTS.

The communication of "A. ♣." had better be deferred until the remaining part be
 published.

"H. H." is under consideration.—"E. C." is not exactly to our taste.

To the question of "G. S." we answer—that compliance is often requested, but we
 are not aware that it can be demanded.

